

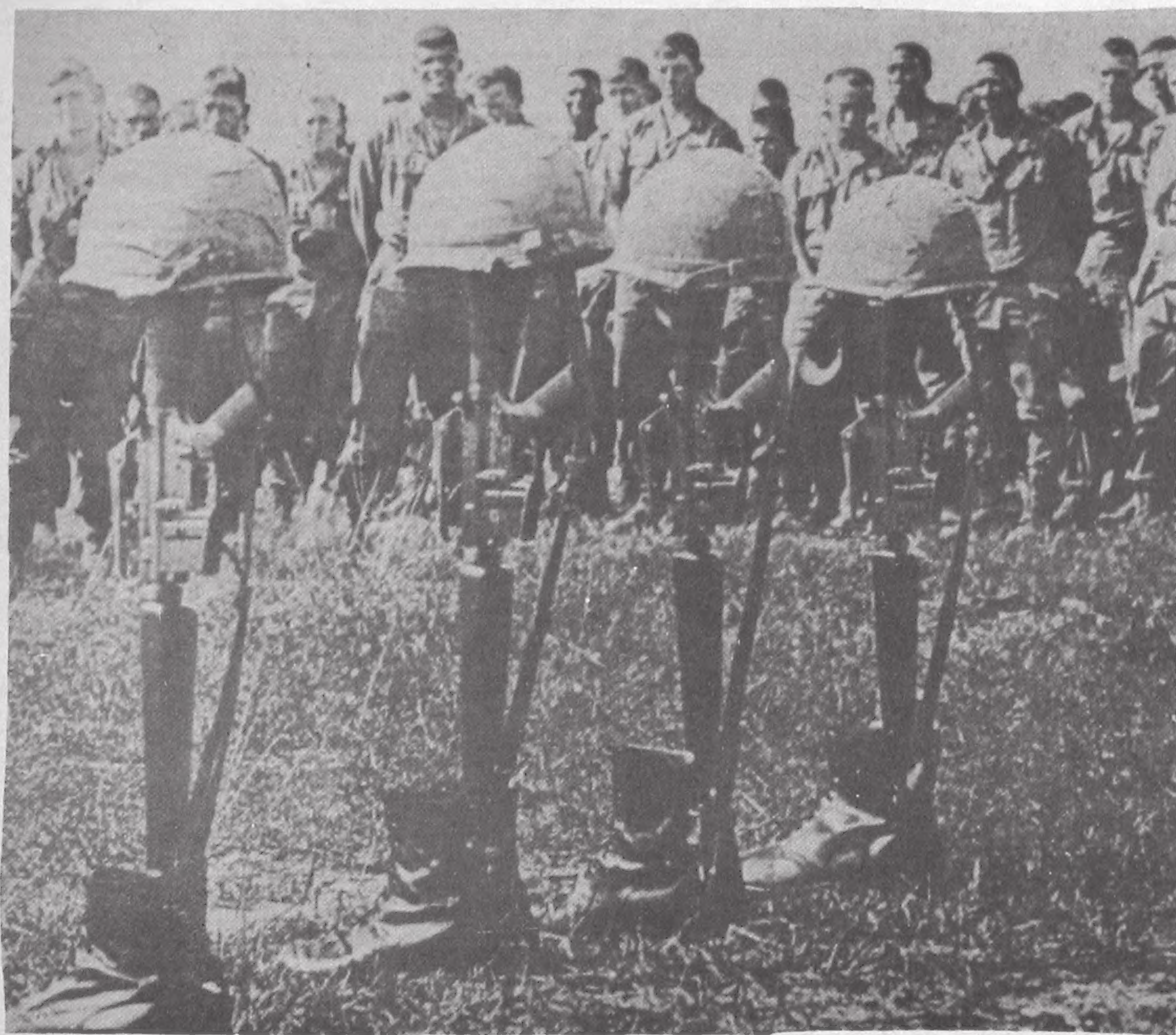


Vol. 2 No 11

JUNE 30 20¢

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POT



UPTIGHT

WITH THE

DRAFT

LIGHT-HEADED COPS

By Margie Stamberg

The ex-Psychedelic Light and Power Company, known now as the AMBASSADOR THEATER, in spite of its calculated nominal innocuity, is finding the creation of Fillmore-Auditorium-East somewhat of a drag.

In traditional form, the District fuzz, accompanied by their ever-ready-steady straight men, the Zoning officials, have moved in on the AMBASSADOR THEATER, Washington's soon to be opened Total Involvement ballroom.

The District's official Southern-provincial charm was reaffirmed when they refused access to the light show when it attempted to open the Psychedelic Light and Power Company in an unused car barn at K and Wisconsin, N.W.

Having sharp minds, the three partners, Tony Fenestra, Cort Rodgers, and Joel Mednick tried again for the vacant Ambassador Theater at 18th and Columbia Roads, N.W., but this time simply calling themselves the AMBASSADOR THEATER. They told Captain Monroe of the 13th precinct that the art-form required no external stimulant, its beauty contained in its 32-projector light shows, sloping dance floor, and rock sound--Total Involvement. Captain Monroe, with the paranoia common to cops, was not reassured. He drew up a letter and sent it around to all the area merchants, informing them of the "Psychedelic Light and Power Company's" intention to move in, complete with drugs, long-hair and general insanity. Says Fenestra, the letter mentioned nothing about the group's name-change, non-alcohol policy, or the endorsement received from the mayor of Ocean City, New Jersey, where Fenestra and Rodgers had previously run coffee houses. Fenestra's attorneys have told them that had Monroe been a private citizen or a merchant, to send such a letter would have made him a target for a libel suit. Such recourse is not open where cops are concerned.

Fenestra, Rodgers and Mednick have been trying to meet pressure with pressure. They have behind them now the Businessmen's Association, and area clergy men including Father Geno Baroni and Tom Murphy, staunch hippie-helper from the Dupont Circle Church of the Pilgrims. By June 18th, after 1 day's work, they managed to dig up 200 parking places, the same number which serves the nearby Ontario Theater. The AMBASSADOR will meet with Captain Monroe on June 21st. By this time they, hopefully, will have enough community support and legal solidarity to obtain the occupancy permit.

The police scare campaign has been colorful, if not super-legal. Joel Mednick remarked on the reactions of local citizens who stopped by to inquire about the new "dance hall?" "How much," they asked, "will the taxi dancers cost?..." Another local merchant said he refused to sign the circulated petition--he said he didn't believe the group would pay the AMBASSADOR's enormous rent just to sell marijuana. "you could stand right out and deal in the street, if that's what you were doing."

What the police are really worried about, according to Fenestra, is CRIME. The cops are uptight about Negroes congregating at a dance hall, considering Washington's heat, and the difficulty of protecting suburban teenyboppers who will also be coming frequently.

The Total Involvement AMBASSADOR THEATER itself is a glorious turn-of-the-century anacronism; miles of elaborate marble, hanging tapestries, Tiffany shades, gilt and echoes, all of which the present lessees intend to preserve. The light shows will be similar to the Fillmore Auditorium and Avalon Ballroom in Haight-Ashbury, only more progressive, according to Joel Mednick. There will be 32 projectors to project simultaneous pictures over color wheels, reflecting back across the cavernous reflecting archaic ballroom. Other hippie goodies will be a restaurant-snack bar in the old lounge with food and soft drinks at reasonable prices, and a hallway of exhibits for which local artists are invited to submit paintings. The non-alcoholic policy will also be a boon to teenyboppers for whom the Georgetown establishments are taboo.

Of the 3 owners, only Joel Mednick is a native Washingtonian. He, 22, will be projectionist and technician, leaving the

The merchants, concerned, began to circulate petitions asking Officer Wells, the occupancy permit-man in the 13th Precinct to deny a permit to the group. The denial seemed easy; the Ambassador, scheduled to open on June 15th with the GRATEFUL DEAD, missed its opening night, along with its outlay to bring the GRATEFUL DEAD all the way from California to D.C.

Fenestra and partners got wind of a secret meeting of the Columbia Road Business Association, and pressured for an invitation. Upon arrival, they found public servant Monroe also present. In spite of initial hostility, Fenestra and Rodgers convinced the business men of the advantages of the ballroom to Columbia Road--hippies pay rent for places when they move into an area--they also eat, buy food, clothes, and generally consume. A spokesman for the Business Association told the FREE PRESS: "In spite of sharing the police's concern, we just couldn't deny a business the right to open up in a business area."

After being harassed for an occupancy permit, and super-checked for fire violations, the AMBASSADOR THEATER has now been told they can't open because they have no parking facilities.



stokely jailed

On Sunday, June 12, at approximately 5 p.m., another battlefield in the civil rights war came to the attention of the nation as Stokely Carmichael, former national chairman of the Student Non-Violent Coordinating Committee, was arrested in Prattville, Alabama for "disturbing the peace."

A statement issued by the Washington office of SNCC offers some interesting addenda to the somewhat sketchy accounts of the daily newspaper reports.

The agent provocateur of the crisis, Police officer Kim Hill who arrested Carmichael at a meeting on the grounds of St. Mark's Church in Prattville, is, according to SNCC, "the cop who was accused and later released despite strong evidence of guilt of the murder of a black prisoner earlier this year."

Later that Sunday evening, amid rumors that Carmichael had been lynched, members of

the Ku Klux Klan began firing on the house of Mr. Daniel Houser, where a meeting was being held. They were joined by a National Guard unit from Montgomery, Ala. who had orders from the Governor to "shoot to kill." Telephone calls were repeatedly cut off between the house and SNCC staff, and the house and newsmen.

During the night three SNCC workers were arrested for "inciting to riot" and three other men, including John Hulet, Lowndes County Freedom Party chairman and Daniel Houser were beaten up.

In spite of SNCC appeals for federal protection, representatives of the Department of Justice appeared unsympathetic. According to the SNCC statement, "John Doar of the Department informed the SNCC national office in Atlanta that people were 'bothering' him. Bob Brennan, officer on duty for the night at the Justice Dept. told a Washington SNCC worker when he was

informed of the rumor that Bro. Carmichael had been lynched, 'Well, what do you want me to do about it in the middle of the night?'

SNCC national chairman H. Rap Brown, at a press conference in Atlanta on Monday stated, "It is clear that the law cannot and will not protect black people."

By mid week, however, bail money had been raised for Carmichael and the others. But Carmichael's freedom proved to be short lived. This last weekend the former SNCC chairman was in jail again along with several other SNCC workers. This time the charge was "failure to move on" during a tense night in Atlanta's ghetto (the location of SNCC national headquarters).

Funds are now being raised for a "Black People's Defense Treasury". SNCC asks that money be sent either to Atlanta office at 360 Nelson St., S.W. or to the Washington office at 1234 U St., N.W.

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Published by The Washington Free Community, Inc.

W F P

speculatorial BASTARDS BANNED

The recent outlawing of illegitimate babies in Prince George's County seems to have shocked many people, whom we brand as extremely shortsighted. The WASHINGTON FREE PRESS hereby goes on record as wholeheartedly endorsing the whole scheme, provided that it is carried out to its logical conclusion.

We particularly deplore the pressure group arising in that county known as God Love Our Bastards (GLOB) with its disgusting "Legalize the Virgin Birth" buttons. Not only do we think religion ought to be kept out of it, we feel that this issue is non-political, and better handled by sociologists and district attorneys than by voters. What the critics fail to realize is that these women have not been jailed for being common whores--they're being jailed for cruelty to children. We had thought by now that Planned Parenthood had sufficiently warned us of the mayhem being committed every day under the guise of "giving birth." Especially when these unfortunate children are in clear and present danger of being born black and poor.

One of the sad paradoxes of our times is that the white middle-class, who could offer so much to their children, aren't having very many, while the black poor, who can't provide their children with all the comforts of life, are having too many. A quick glance at the



Photo- Silone-Grossman



illegitimate births in this country shows that most of them happen to black, poor babies. The PG plan insures superb rehabilitation without a hint of discrimination. (To paraphrase Dick Gregory, for every illegitimate child born to a poor woman, a middle class woman has an abortion. The initial activity is the same.)

Where the PG plan falls down is in its inability to encourage more white, middle-class babies to come into the world. This is the problem with most liberal schemes. They attack the social ill without offering positive alternatives. Under the present system, who wants to have a baby anyway? Therefore, the WASHINGTON FREE PRESS submits the following revolutionary scheme to the fathers of Prince George's County:

Build more and more facilities for the education and nourishment of white, middle-class youth (we're thinking here of a matching grant plan with such American bastions as Howard Johnson's, Hot Shoppes, Burger-Chef, and the Keg); offer income tax deductions to adults who send their children to college; give these same children draft deferments ad infinitum; grant anyone building a large house in a white suburb long-term loans with very small interest rates; overlook most of the profiteering and organized crime the middle-class engages in by renaming it free enterprise; and generally encourage this desirable group to procreate.

To kick off the campaign, we are launching the 1967 UCF (United Community Fuck) Drive with the following slogans: "Progress, Potency, and Patriotism," and "Give until it hurts." We are calling upon all white, middle-class women to volunteer for our door-to-door campaign. A beautifully engraved picture of the Washington Monument will be given to each person who responds to this drive. Remember, it is not enough to only give at the office. Our be-loved President has promised to join in our drive by digging even deeper into his resources. There is very little that can not be accomplished if we all come together. Persons interested in this drive should write the District Attorney, Prince George's County, County Court House, Marlboro, Maryland.

WELFARE mothers PROTEST

By Margie Stamberg

Just two weeks after the riot-inspiring sit-in by a group of mothers on welfare in Boston, plans are being made for simultaneous demonstrations at welfare departments throughout the country on June 30. The various welfare rights organizations which are sponsoring the demonstrations are seeking basic changes in the welfare system. They are demanding an end to the bureaucratic controls over the lives of welfare recipients and the creation of a system which would guarantee recipients basic human rights and direct participation in the decision making process.

Locally, the demonstration is being conducted by the recently formed Washington City-Wide Welfare Alliance. It is a dues-paying membership union whose long range goals are securing the rights of persons eligible for assistance and ending the "plantation approach of Senator Byrd" to the poor people of the city. They have announced that "Senator Byrd's private police,

the welfare investigators, are no longer going to treat people without dignity." Their militant mood was summed up by one member when she stated: "Senator Byrd says welfare is not a right. If District kids don't have a right to eat, they don't have a right to go and fight in the Army."

Besides contesting the District Welfare Department's claim that it is meeting the basic needs of the people on welfare, the Alliance is challenging the practice of Welfare investigators entering homes without warrants. They also seek welfare checks which can be cashed at banks. Presently, people are forced to spend their entire checks at the supermarket (one of the few places where they can cash it.)

Other changes sought by the Welfare Alliance are an end to the one year residence requirement, the right to legal counsel at welfare hearings, aid in stopping "credit shyster policies" and the implementation of special grants to buy household goods such as beds.

The welfare Rights Movement was born in June of 1966 when Pittsburgh welfare recipients rallied in front of the Pennsylvania State Welfare Department on June 30, beginning at midnight. By morning, demonstrations had spread from Massachusetts to California. By the end of the day over 6000 recipients had participated. The welfare rights movement began to take shape organizationally when the Poverty-Rights Action Center was established in Washington D.C. under the direction of George Wiley, former Associate Director of CORE. Its purpose from the outset has been to help coordinate the efforts of local grass-roots movements.

But the real impetus behind the welfare rights movement has been the appalling fact that in all states, public assistance levels are far below the government's own definition of poverty. Total public assistance expenditures are decreasing in proportion to

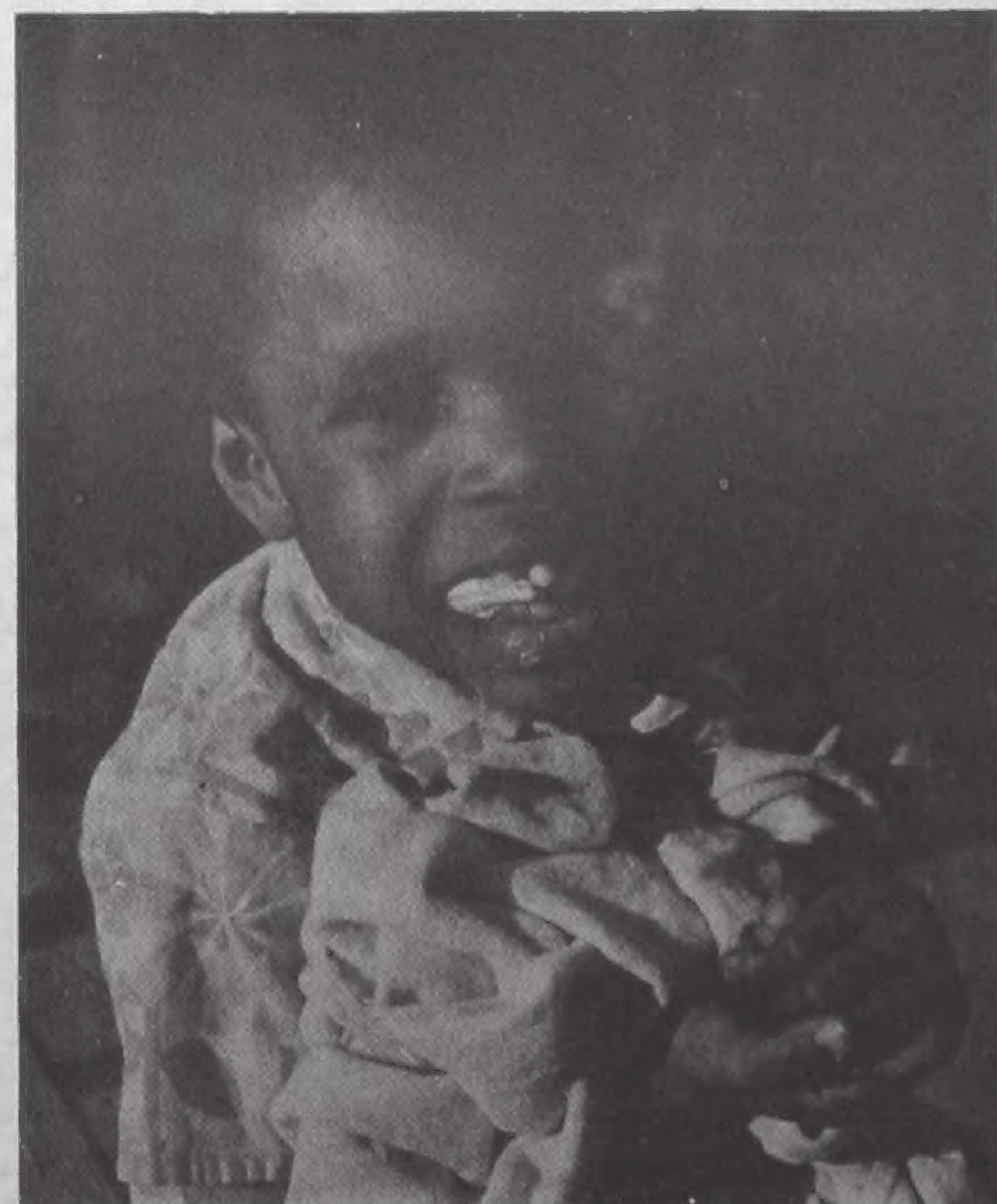


Photo: Silone-Grossman

STRIKE

By Linda Gordon

Julius Hobson, speaking on Sunday to a rally of supporters of the Suburban Hospital strikers, threatened the Hospital with sit-ins and Stokely Carmichael, Richard Anderson, chairman of Washington CORE, and Ray Robinson, long-time civil rights activist, supported the threat to turn the strike into a major civil rights cause this summer.

The threats were the latest moves in a strike, now three months old, of janitorial and laundry employees against Suburban Hospital. The strikers, all but one of them Negro, walked out on their own. Later they enlisted the support of Local #1 of the American Federation of State, County and Municipal Employees, The Local has 3600 members, about 1200 of them hospital employees, and Suburban Hospital would seem to be a logical jumping off place for a large hospital-organizing campaign in Washington. But the strike, as is, costs the Local about \$1000 a week. Despite Walter Reuther's periodic demands for organizing the unorganized, the AFI-CIO has not come up with the cash for the strike or expanded campaign.

Instead the union has relied heavily on an ad hoc Citizens' Committee for support and tactics. The Committee can put almost no economic pressure on the Hospital. (All the strikers have been replaced, the teamsters are required to cross the picket line to deliver food

and medicine, and construction workers building a power plant would be conducting an illegal secondary boycott if they respected the picket line.) However, the Citizens' Committee and the strikers have had a good press and a constant, visible picket line, and have embarrassed the Hospital mightily.

Hospital President J. Carroll Morgan, a power in the community, has managed to stall effectively. The Montgomery County Human Relations Council was asked to mediate. They accepted the Hospital's refusal to talk with a union representative or discuss unionization. The chairman of the Human Relations Council, Frank Wall, happens to be on the Hospital's Board.

The Suburban Hospital strike has the potential to become a Black Power issue. Union organizer Robert Lamb calls it an example of a rich white community exploiting a black ghetto. In frustration, the union has turned to Washington's civil rights leaders for help, hoping possibly to get the kind of encouragement the AFL-CIO will not provide.

But if the labor movement is bankrupt, the Washington civil rights bank is also broke. Washington's civil rights leaders had nothing better to offer than the threat of Carmichael, as if he were a captive wild beast that they could uncage at will. The civil disobedience suggested by Hobson is unlikely to happen because the manpower is not avail-



Photo by Irene Kuperberg

able. Neither the white people of the Citizens' Committee nor the black strikers will risk illegal action, and neither ACT nor CORE are likely to produce the people.

Still, the threats alone may work. Suburban Hospital would have everything to lose from embarrassing disorders on its doorstep, and it is running scared. In response to announcements that Hobson and other black leaders would speak at the Sunday rally, the Hospital wrote to the Montgomery County

Police asking for protection from the sit-ins which they believed were planned.

Mr. George Trees, the Hospital's public relations man and mouth piece was sent to the rally. Trees was invited to speak, but declined. Afterwards, a crowd collected around him and peppered him with questions. He was several times called a liar, once by a priest. Nevertheless, he agreed to ask the Hospital to make a written offer to the strikers of the concessions it had offered orally in talks with

the Human Relations Council. Union officials never thought there was any possibility of the Hospital accepting unionization, and they always knew that they had no economic leverage. They took on the strike to offer what help they could to the workers who walked out. But this will be for naught if they are unable to use their effort on the Suburban strike and the good press it has earned them as an investment in a city-wide organizing drive.

Welfare CONT'D FROM P.3

the national income. In the last 15 years, personal income in the United States has risen more than 100%. Public assistance levels have risen less than 25% for children and less than 30% for the aged.

Over 95% of all public assistance recipients in federally supported programs are not capable of self-support because of old-age, child care responsibilities, permanent and total disability, or blindness.

The overwhelming majority of American's 34 million poor are

denied any assistance whatsoever. Millions of needy children and adults are denied assistance because an unemployed or underemployed man has remained with his family.

There are in America today 34,000,000 people who live below the federally designated "poverty line." Of these, 7.4 million are lucky enough to be eligible for and to receive welfare. The indignities and restrictions on personal freedom which accompany the pittance received hardly makes those recipients rejoice.

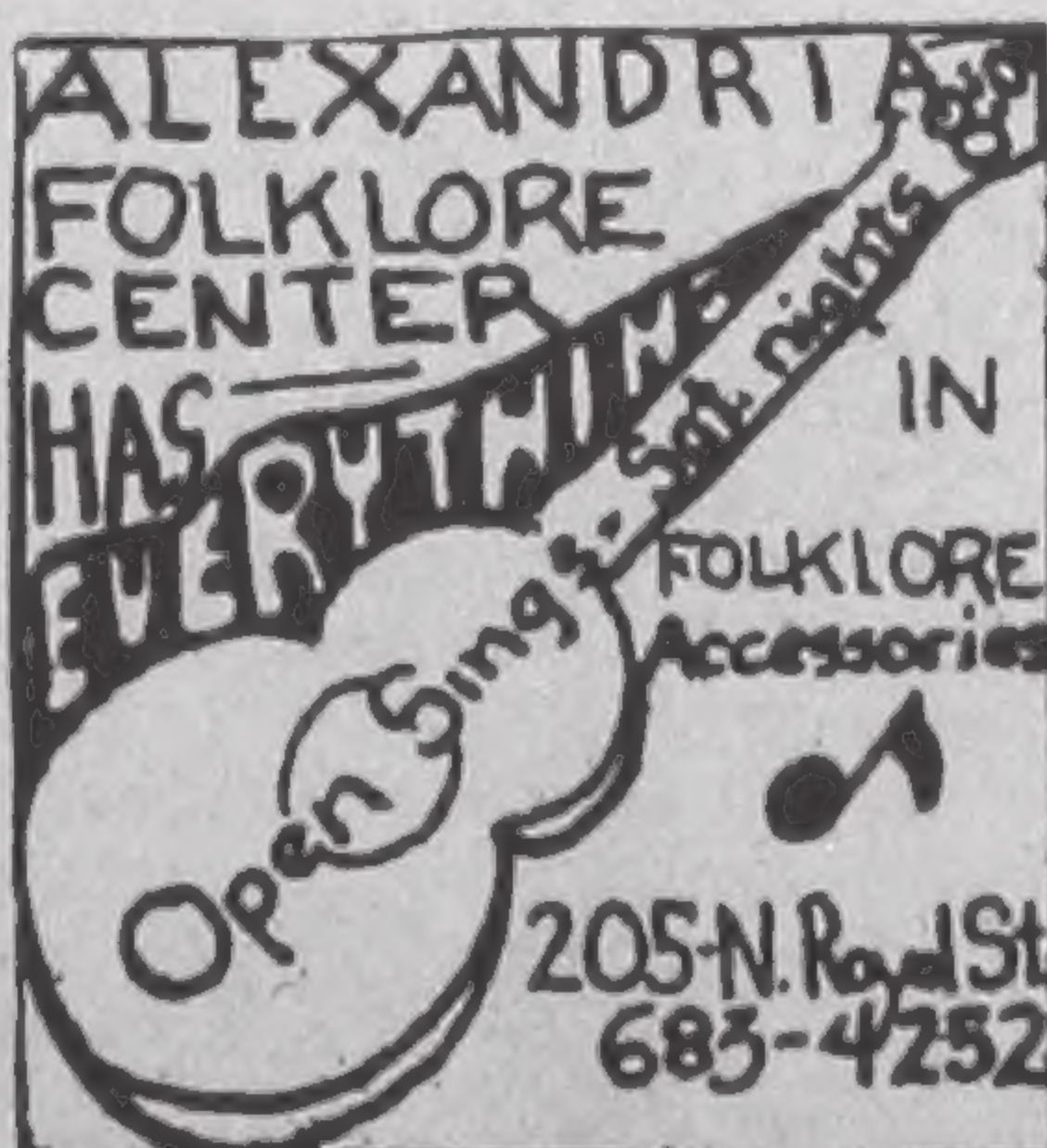
The system and society operate to ensure that the majority of people on welfare will never have an opportunity to get off it. "Welfare People," says Tim Sampson, staff member at the Poverty/Rights Action Center, "are kept as consumers and their money ends up with the middle class."

The Welfare Recipients' Movement is not seeking quantitative reforms in the present system, but a change in the basic exploitive character of the institution.



Feeling that welfare recipients are forced to give up their rights as American citizens in order to obtain life necessities that misfortune has made them unable to provide, the Welfare Rights Movement intends to force a system which has the means to guarantee enough money for all Americans to live dignified lives above the poverty level.

One of the most vicious of the practices is the double standard used in setting poverty lines. The government has established a "low-income poverty line" which is 3 times the average cost of the minimum amount of food people need to be healthy (figuring that low-income people spend about one-third of their income for food, and two-thirds for other necessities.) The Economy Poverty Line, which is what most people mean when they refer to the "Federal Poverty Line" allows one-third less money. It was established to describe an income level based on a food budget which the Agricultural Department says provides enough food for "only temporary and emergency use." Even so, Washington Welfare Payments, for example, fall far below this line.



folk strums

By Dick Rodgers

(Dick Rodgers, former editor of "Folkstrums Magazine," runs down the D.C. Twang for WFP.)

June has seen some excellent folk music in Washington.

On Friday, June 11, Grant Rogers, folksinger and fiddler gave a concert for the Folklore Society in Pierce Hall. He combines his own songs of his rural up-state New York and Traditional Fiddle tunes for a warm and honest presentation. In the latter, he was ably assisted by Mike Rivers and Andy Wallace on guitar and banjo respectively.

His next appearance will be the Philadelphia Folk Festival in August. It's worth the drive!

Some of us just have luck. We caught the late, late set of Ian and Sylvia at the Cellar Door on Friday evening (June 16) when they decided to do mainly their "older" material, and less of their "new" sound. It was truly a magnificent performance by these exceptional talents, (even though we winced to see electrified D-28's).

We weren't entirely lucky. Bob Grossman is back in town and has the second billing there.

Alexandria's Folklore Centre is planning to participate in two outdoor singing events: Friday June 30 on Martin Square in Alexandria, and one right outside their doors on July 25th, which will celebrate their first birthday.

About two months ago, Dick Cerri, "folk" D.J. of WAVA

decided to start a newsletter on Washington Folk Music. For a publication purporting to "cover" folk music, Dick Cerri's Newsletter has an amazing lack of profundity.

The paper speaks at length in a feeble voice about the singers but says little about their music. It rather irreverently ignores the traditional music and literary basics which differentiate folk music from Pop or Broadway. In short, it is a "showbusiness" sheet.

While I am the first to defend all the publicity available for folk singers, it is unfortunate that Cerri is doing it on such a superficial basis. Rather than expanding his knowledge of folk music (for on this assumption I editorially praised him three years ago) he has, in every sense, regressed.

The Washington Free Press article "Defanged Twang" (Vol. 2, #3) criticized Cerri at length for ignoring protest singers. In the latest issue we find the reason. By describing Ochs' "Draft Dodger Rag" to Paxton, we see that he doesn't know one from another. While this writer's feeling is that a great deal of the protest product can be ignored from the standpoint of musical and literary value, political opinion is NOT a relevant basis for a responsible critic.

Good songs of protest in traditional musical forms, political and social satires, and musical outrage have been a large part of the folk culture since "'Omer smote' is bloomin' Lyre" to quote a favorite poet and songwriter.

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WILL HE GO?



"hell no!"

TRIVIA

By Shiela Hyan

Edward Williams, seated in the living room of his comfortable home off upper 16th Street quoted approximately from John F. Kennedy's Inaugural Address, "Don't ask your country what it can do for you, but..." well, you know that thing I'm talking about that Kennedy said."

It seems that about a year ago, while Mr. Williams was asking himself what he could do for his country, his friend of 15 years, attorney Herbert P. Leeman of 2609 Hobart Street, N.W., suggested that he become a draft board member. Leeman has served on Local Board #3, which drafts men from the Dupont Circle - Adams Morgan area for 19 years, Williams told the FREE PRESS; during that time, he commented, the board has been reversed only once on appeal.

"I personally haven't given the war in Vietnam any thought in my work. If we have a spare moment at draft board meetings, we crack a joke to break the monotony of all that classifying. Our jokes are usually not war jokes."

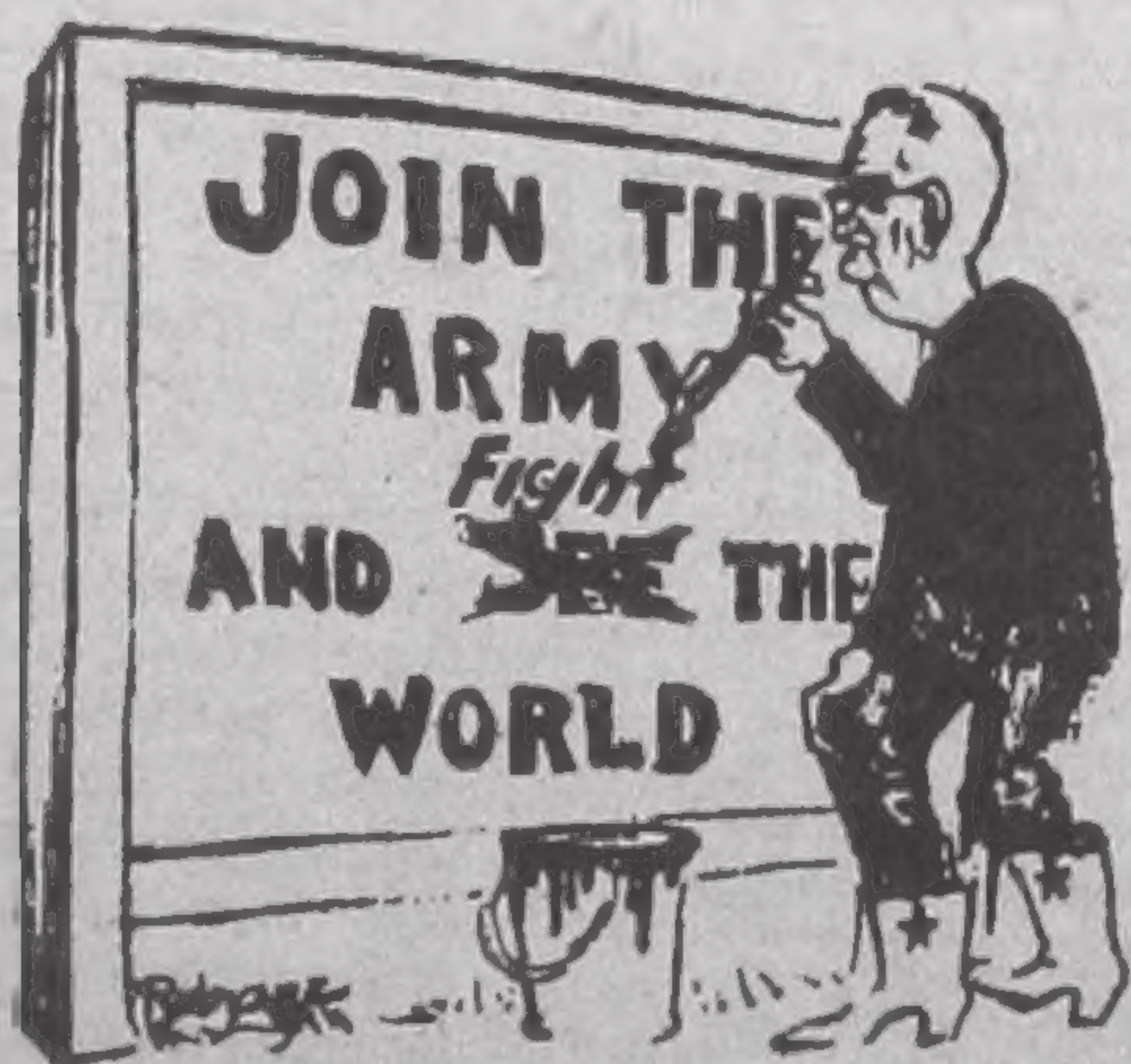
Mr. Williams' service to his country has not been too time-consuming: the board meets at the call of the chairman, which

every two months. Nor has sending young men to die in Vietnam been a strain on Mr. Williams' conscience or sense of humor. He explained to the FREE PRESS: "I personally haven't given the war in Vietnam any thought in my work. If we have a spare moment at draft board meetings, we crack a joke to break the monotony of all that classifying. Our jokes are usually not war jokes."

The Adams-Morgan-Dupont Circle area has a low proportion of student deferments, which Williams attributes not to the income level or academic abilities of the residents, but to their patriotism: "No, we don't have many II - S's. We have a good group of people in this board who want to do their duty, and they don't want to give us any headaches."

Williams felt that there was little opposition to the draft among men in his board area, because "We meet at General Headquarters (ed. note: 916 G Street, N.W.) and no one has picketed us yet." He was unaware of the formation of a Draft Resisters, Union in this vicinity.

"It's very difficult work that we have to do," remarked Williams, "we're passing on a person's future -- maybe on his life."



The Johnson Doctrine

RESISTANCE



C.O. Memo

By Arthur Waskow

So long as Congress grants exemption from conscription to persons whose religious beliefs prevent their participating in any war whatsoever, it may well be unconstitutional to deny such exemption to persons whose religious beliefs prevent their participating in unjust wars. The Constitutional injunction that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof" is believed to have that result--particularly the establishment clause. A group of Members of Congress should publicly assert and explain this interpretation of the Constitution.

The Constitutional Question

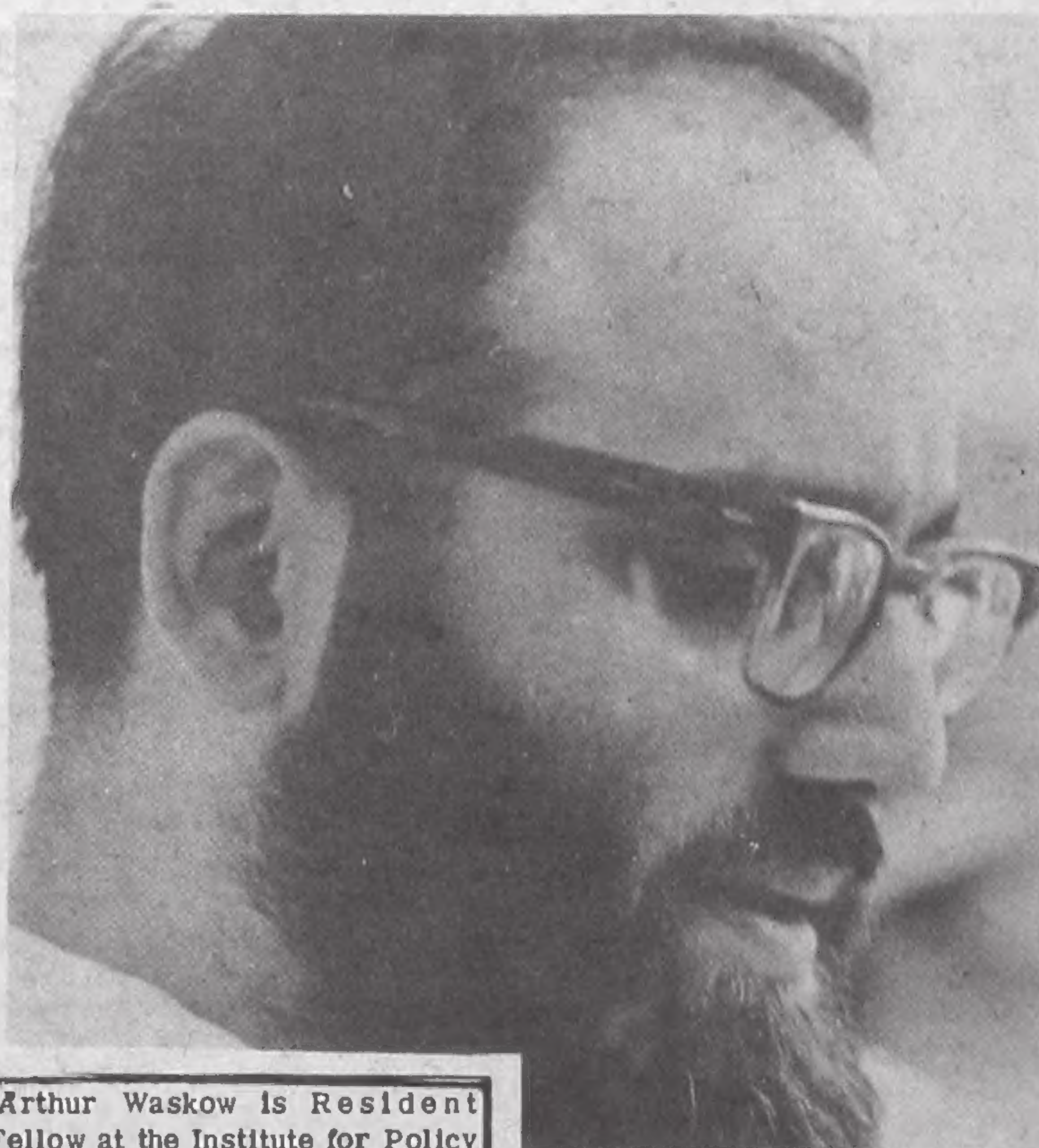
The Selective Service Act provides that any person is exempt "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form, and that religious training and belief...means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code."

The policy background of this legislation is that in the Western religious tradition there has long been a total-pacifist strain (exemplified in the last several centuries by the Quakers), and

God of one who clearly qualifies for the exemption. Where such beliefs have parallel positions in the lives of their respective holders we cannot say that one is 'in a relation to a Supreme Being' and the other is not. But the Court was still addressing only registrants who had firmly objected to participation in any or all wars whatsoever.

There is, however, another major strand in Western religious thought: that of "just war" theory. This religious belief (extremely strong in Roman Catholic belief, but also present in most Protestant church doctrines) holds that one may (indeed, at the command of the state perhaps, must) serve in a just war, but MUST NOT participate in an unjust one. And "just" has been carefully defined by religious doctrines and canon law. According to Catholic thought, for example, a war to be just must be defensive; must have been duly authorized by legitimate authority; must be 'proportional' to the ends--that is, cause less damage to moral, human and spiritual values than would be caused by not fighting the war; and must have some reasonable hope of success for the ends proclaimed.

It would seem therefore, that for a law passed by Congress to exempt men who claim to believe "just war" doctrines denies the Constitutional mandate that religious faiths be treated equally. (In effect, a devout Catholic believer in just-war doctrine could not be exempted while a devout Quaker could.)



(Arthur Waskow is Resident Fellow at the Institute for Policy Studies in Washington).

Congress decided that such people ought not be required to fight. (Indeed, a great many of them, in World War I, before the exemption was provided, chose jail instead.)

In 1965 the Supreme Court found that the provision for a "religious belief" could not be interpreted narrowly or traditionally and still stand within the Constitution, because if so interpreted the Selective Service law would discriminate on behalf of certain religious beliefs (e.g. Christianity) and against others (e.g. humanism). The Court therefore held, in the Seeger case, that the test of belief 'in a relation to a Supreme Being' is whether a given belief that is sincere and meaningful occupies a place in the life of its possessor parallel to that filled by the orthodox belief in

Photo: Silone-Grossman

At bottom, the point is that deeply felt religious conviction may just as absolutely prevent a man from taking part in a war he believes to be "unjust", because of its particular nature, as it does prevent another man from taking part in a war he believes to be unjust, simply because it is a war. To jail the one man and require the other to perform civilian public service seems a clear "establishment" of the religion of the latter as against the former--and therefore unconstitutional. The thrust of the Constitution's protection of religious liberty seems to be that the state ought not to violate the deepest religious feelings of any individual, and there can be no doubt that requiring men to fight in behalf of a war they deeply believe to be unjust does exactly that.

Local Board Breakdown

By Shiela Ryan

A tired old myth, that the decision on whether a young man is drafted into the Army is made in an equitable way by patriotic citizens from his own neighborhood who serve on the local draft board still lingers on in some Washington circles. According to the myth, all men stand equal before the board, regardless of race, color, creed or family income.

Draftees know that the myth is a lie.

Among the few in Washington who still revert unabashedly to the language of the allegory when they discuss the local conscription system are the men in the staff of the D.C. Selective Service Headquarters and on the local boards. Lt. Col. Clemens Traeber, Deputy Director of Selective Service for Washington obligingly presented the FREE PRESS with statistics which have given substance and specificity to our suspicions.

Col. Traeber told the FREE PRESS that efforts were consistently made to achieve draft boards composed of men who live in the areas which they represent, but that "occasionally there are difficulties." The difficulties appear to have been more than occasional; only 17 of the city's 68 draft board members reside within the boundaries of the local board on which they sit. More than one-third of the draft board members live in the two, affluent, west-of-Rock Creek Park local board areas. Many of the rest are clustered in upper Northwest or in the "restored" Capitol Hill area. Slightly less than half of the fifteen Washington board areas have not a single board member living within that area.



For example, none of the members of Local Board Number 3, the Adams Morgan-Dupont Circle area live within their own jurisdiction. Of the five draft board members, three live within a half dozen blocks of the Maryland line, and one lives in the "Gold Coast" area off upper 16th Street.

In the Chevy Chase-Foxhall Road area of Washington, which is 97% white, of all men who are I-A, exempt from service because they are unqualified (IV-F or I-Y), or deferred because of student or critical occupational status, more than half have student deferments, and 6.2% have occupational deferments. But of a similar group of men in the 97% non-white Dunbar High

School area, only 5.4% have student deferments, and a scant .4% escape conscription because of their "critical occupation." Throughout the District, the percentage of student deferments among men who are deferred for that reason, exempt because of disqualification, or I-A, is directly proportional to the percentage of the population in that board area which is white. (See

accompanying graph) There are two marked exceptions to that trend: Local Board #10, which is 70% white, but located in a downtown area with a high number of low-income whites and little homogeneity; and Local Board #15, (for Northeast) which is 83% non-white, but which includes a large number of middle-income Negro families. This suggests that income level, as well as race, is a significant factor in the number of student deferments which occur in various draft boards in Washington.

With similar exceptions, the percent of men classified IV-F is directly proportional to the degree of non-white population in a local board area, and inversely proportional to the percentage of student deferments. Thus, draft boards in predominantly black areas of the city tend to have the largest fraction of men physically, "mentally" or "morally" disqualified from the draft. For example, the percentage of IV-F's for predominantly white Georgetown is 47%, and for the Chevy Chase-Foxhall Road area, 24.8%; but the percentages of IV-F's for the predominantly black Trinidad area 84.9%, and for the Shaw area, 71.8%. This correlation between the blackness of an area and the high percentage of IV-F draft classifications is assumed to be, at least in part, a function of low level of income and educational opportunity. This assumption is reinforced by the fact that when the percentage of IV-F's is higher, there is a lower percentage of student and occupational deferments (i.e., the percentage of those financially and academically equipped for a college education and the professional choice which that education permits).

cont'd. below



3-A: George Hamilton and Ireneu



2-S: National Resources

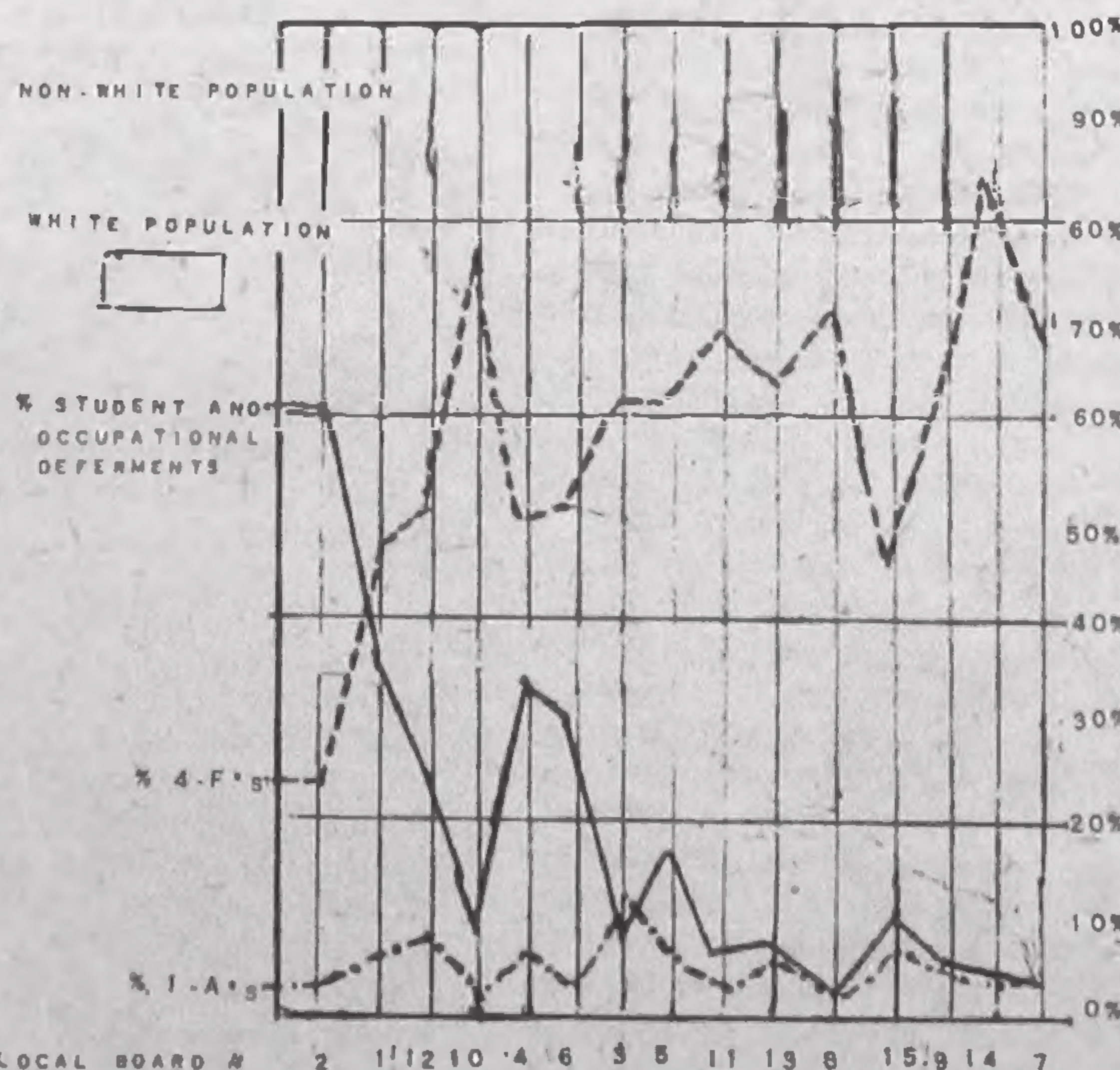


4-K: and still smiling

There is no discernible trend in the number of men classified I-A in various draft boards. This is not to say, however, that men who are qualified for the draft in predominantly white Chevy Chase - Foxhall and heavily black Shaw are equally liable to be classified I-A and drafted. Both areas have about the same percent of men classified I-A, but in the Shaw area, nearly 3/4 of the registrants in this group are IV-F, while in Chevy Chase, about 1/4 are. Thus in Shaw, a smaller fraction of men has been deemed qualified for the military, but they fill a quota similar in proportion to the Chevy Chase Board. The men who are accepted by the Army in Shaw are consequently more vulnerable to the draft, and less likely to escape through a student deferment: only 2.4% of the men in the Shaw area have student deferments, as opposed to 31.5% of the men in the Chevy Chase area.

LOCAL BOARD

- 1-GEORGETOWN
- 2-CHEVY CHASE-FOXHALL RD.
- 3-ADAMS MORGAN-DUPONT CIRCLE
- 4-BRIGHTWOOD
- 5-PETWORTH-MT. PLEASANT
- 6-BROOKLAND
- 7-DUNBAR HIGH SCHOOL AREA
- 8-SHAW
- 9-CAROOZO
- 10-DOWNTOWN-FEDERAL TRIANGLE
- 11-CAPITOL HILL SOUTH
- 12-ANACOSTIA
- 13-CAPITOL EAST-LINCOLN PARK
- 14-TRINIDAD-BRENTWOOD VILLAGE
- 15-FAR NORTHEAST



SOURCE: SELECTIVE SERVICE FORM 160
REPORTING DATE: 30 APRIL 67

U.S. CE 4849. 1960

The Selective Service, has intentionally constructed the system which allows upper Northwest men to go to college while ghetto men go to Vietnam. The system of student deferments was devised not for the benefit of students, but to provide the trained manpower and scientific expertise which the nation requires to fight technological wars. Student deferments have as their stated purpose the channeling of academically apt young men into certain fields of study and work.

"Educators, scientists, engineers, and their professional organizations, during the last ten years particularly, have been convincing the American public that for the mentally qualified man there is a special order of patriotism other than service in uniform -- that for the man having the capacity, dedicated

Cont'd. on page 7

"Dear Gen. Marsbars..."

ADVICE TO THE DRAFT RESISTER

Dear Reader:

The purpose of this column is simple: to provide counsel on draft problems to FREE PRESS readers in such a way that many thousands of people can learn their rights at the same time, without violating the confidence of the individual. Anonymous letters will not be discouraged nor discriminated against. At the same time, I would point out that by giving your name, address, and telephone number, you will be insuring a personal answer, even if your letter is not printed in this column. Send letters to: General Marsbars, c/o The WASHINGTON FREE PRESS, 1703 R Street, N.W., Washington, D. C. 20009.

Dear General Marsbars:

This whole gig is probably a front for the CIA or something--so I'm not signing my name--this time.

I have two questions: What kind of questions do I have to answer on a conscientious objector questionnaire? and Can a person become a C.O. if he doesn't believe in God?

Would you believe:
Stokely Guevara

Dear Stokely:

Are you any relation to my old friend Che? As you know, I just came from his Fun and Games Camp in Guatemala.

But let's get down to your questions. First of all, most

of the questions on the Special Form for Conscientious Objector (SSS Form No. 150) are routine ones concerning your educational and occupational background. The only ones that may give you any cause for thought and counsel are the following. "1. Do you believe in a Supreme Being? (Yes or No) 2. Describe the nature of your belief which is the basis of your claim made in Series I above, and state whether or not your belief in a Supreme Being involves duties which to you are superior to those arising from any human relation. (Series I is a statement to be signed claiming exemption from military training by reason of religious training and belief.) 3. Explain how, when, and from whom or from what source you received the training and acquired the belief which is the basis of your claim made in Series I above. 4. Give the name and present address of the individual upon whom you rely most for religious guidance. 5. Under what circumstances, if any, do you believe in the use of force? (Questions 2 and 5 are usually the most important to a draft board, and should be answered at length and very thoroughly.) 6. Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious convictions. 7. Have you ever given public expression, written or oral, to the views herein expressed as the basis for your claim made in Series I above? If so, specify

when and where. 8. Describe carefully the creed or official statements of said religious sect or organization in relation to participation in war."

As for your second question, please see Arthur Waskow's article in this issue. Also watch for my next column, which will be devoted entirely to the problem of belief in God as it related to conscientious objection.

Dear General Marsbars:

I have no illusions of qualifying as a conscientious objector under the present laws. I am also not interested in representing myself as something I'm not: homosexual, drug addict, etc. How can I postpone getting drafted without getting arrested? I'm classified 1-A and due for a physical in three weeks.

R. H.

Dear R.H.:

There are several possibilities open to you at this point. You could migrate to Canada (see addresses in the Draft Resistance Directory elsewhere in this issue.) This choice poses the advantage of being completely safe from induction until the Vietnam war ends. But you would be subject to arrest upon return to the U.S. should you ignore an induction order while there.

Another possibility lies in refusing to answer the question about your possible past membership in "subversive" organizations and about your loyalty

to the Federal Government. My experience with this tactic is that it results in your being investigated by Army Intelligence (which may be illegal, since strictly speaking you are still a civilian, and subject to Selective Service law.) If you have

little to hide in your past, the effects of this investigation are relatively painless. The advantages to you are that this investigation takes six to nine months and is perfectly legal in all ways; in the end the Army Intelligence report will be so full of sinister suspicions that your local board will seriously consider classifying you 1-Y.

Another perfectly legal and very time consuming strategy is to apply for a conscientious objector status, even if you're fairly certain you don't qualify. First of all, you may be pleasantly surprised. But even if you are not, exhausting all your "administrative remedies," including a personal appearance before your local board, an appeal to your State Appeal Board, an FBI investigation, a Justice Department hearing, a refusal of induction, and several U.S. court cases, can consume eighteen months to three years, with your still retaining the option of going to Canada if things ever get too hot.

Let me emphasize here that you should not let anyone tell you these methods are "irresponsible." If you have legal rights, using them is not irresponsible. It only makes good

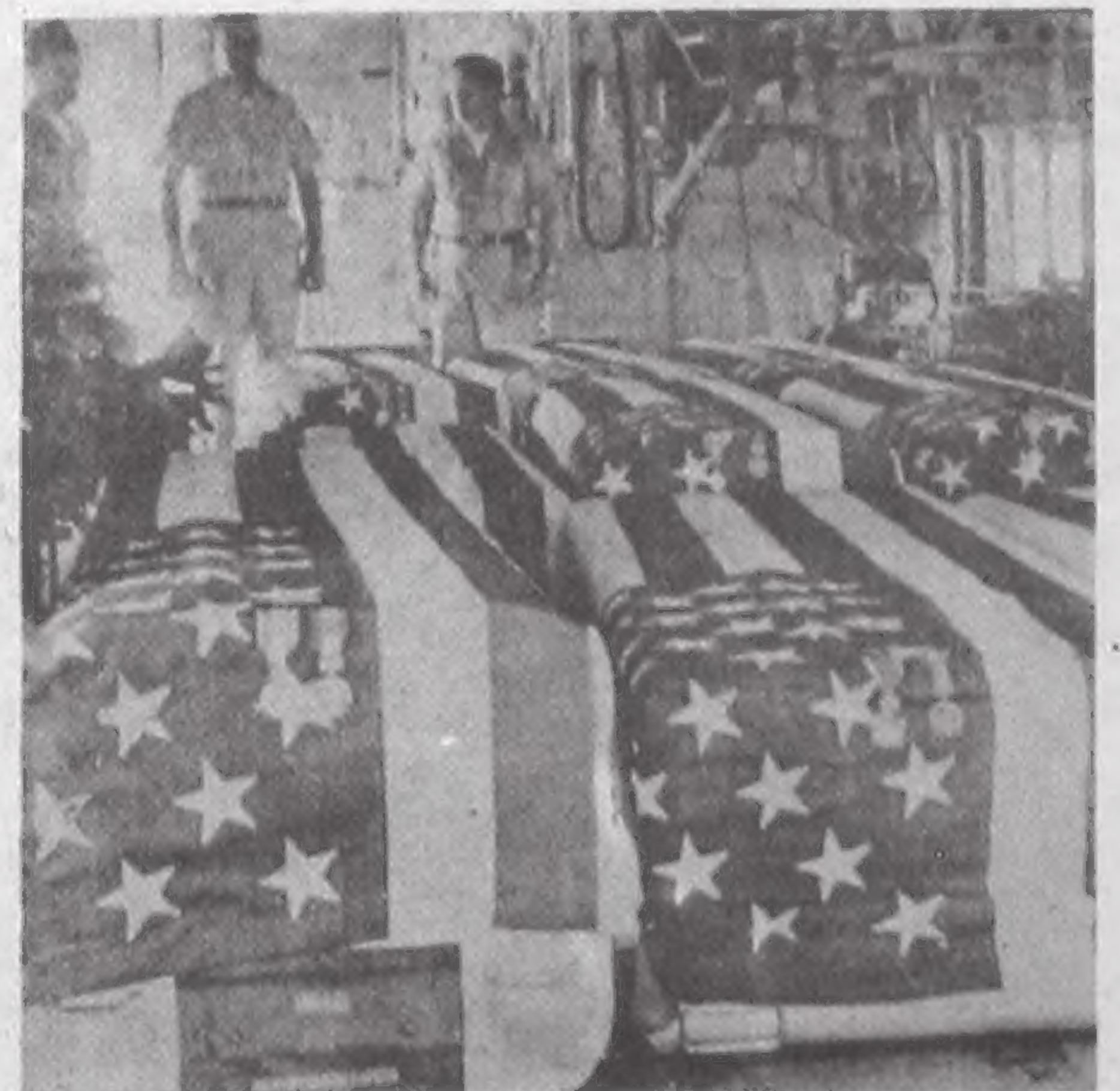
sense. You won't catch General Motors or Boeing passing up legal options because it isn't the "patriotic" thing to do. The law is there to be used -- not ignored. Any of the above suggestions should only be pursued with much thought and counsel from someone who truly knows the draft law.



2-A: occupational deferment: NSA's Groves



1-O: J. Christ; prominent pacifist



1-A

D.C. BOARDS, cont'd.

from p. 6

service as a civilian in such fields as engineering, the sciences, and teaching constitute the ultimate in their expression of patriotism. A large segment of the American public has been convinced that this is true.

"It is in this atmosphere that the young man registers at age 18 and pressure begins to force his choice. He does not have the inhibitions that a philosophy of universal service in uniform would engender. The door is open for him as a student to qualify if capable in a skill badly needed by his nation. He has many choices and is prodded to make a decision.

"Throughout his career as a student, the pressure -- the threat of loss of deferment -- continues. It continues with equal intensity after graduation.

His local board requires periodic reports to find out what he is up to. He is impelled to pursue his skill rather than embark upon some less important enterprise and is encouraged to apply his skill in an essential activity in the national interest. The loss of deferred status is the consequence for the individual who acquired the skill and either does not use it or uses it in a non-essential activity.

"The psychology of granting wide choice under pressure to take action is the American or indirect way of achieving what is done by direction in foreign countries where choice is not permitted."

(Selective Service Orientation kit)

Anti-Draft ACTION

By Don Slaughter

For more than a year now President Johnson and other high administration officials have seldom been able to put in a public appearance without some one walking out, sitting-in or in some way making it known that at least a large minority dramatically disagrees with his foreign policies. Anti-war activists are now planning to make their presence known to an infinitely more important and vulnerable segment of the population: young men about to be drafted.

In Washington this is being done by picketing and leafleting the Selective Service headquarters every morning that men are being sent out for their pre-induction physicals. The purpose of this early morning

(starting at 6:30 am) activity is to insure that every young man in Washington, D.C. will be informed of his rights vis-a-vis the selective service system and know of all the alternatives to the draft. Each day after the buses return with the potential inductees there will be draft counselling sessions for interested persons. Normally the pre-induction physicals are scheduled for a few days at the end of the month (in June it will be the 23rd, 26th, 27th, and the 28th).

Various anti-war and pacifist organizations are participating in this effort with the Washington Mobilization Committee's Draft Committee doing the coordination.

In addition, the Washington Mobilization Committee is also periodically leafleting the major transportation terminals in the city. In this way traveling soldiers are informed of the facts surrounding the legal difficulties their fellow G.I.s often face when they oppose the war.

The increased incidence of insubordination in the Armed Forces due to the War and increased Draft Resistance activity point a deepening of domestic opposition to the war in Vietnam. Unless it is resolved soon one way or another the U.S. may someday find itself in a situation similar to that of the Fourth French Republic in its final days.

C.O. MEMO

The Policy Question

The point of raising this issue now is of course that many Americans deeply believe the American War in Vietnam to be an unjust war, and will not participate in it or join the Armed Services while it continues. Some arrived at this position from careful study of the just-war doctrine of the religious faiths from which they come. (For instance, many believe that the war is fought by a strategy which requires attacks on noncombatants, and therefore violates the rule of proportionality.) Others feel deeply--Religiously in the Supreme Court's sense--that the highest values of Mankind, which they have worked out for themselves in a personal religious exploration, or believe embodied in such documents as the UN Charter or the findings of the Nuremberg Tribunals or the Geneva Conventions of 1949 are violated by the way in which the United States conducts the war in Vietnam, or by the nature of the war as a whole. What ought to be done with these men--even aside from the constitutional issue, which of course in American law governs 'oughtness' anyway?

So far they have been treated as draft evaders and when convicted, jailed. Recently, the National Council of Churches, Americans for Democratic Action, CHRISTIANITY AND CRISIS (the journal of Reinhold Niebuhr) and others have proposed that the Selective Service Act be revised to allow objectors to particular wars to be exempted from military service. The House Armed Services Committee has proposed, far from extending the exemption, to make more narrow even the exemption of objectors to all wars by placing them under military discipline (a rule, by the way, which many of them will probably reject, thus swelling the number of those convicted of draft refusal and sent to jail).

The point that must be understood by Members of Congress is that large numbers of young men will be refusing to enter the Armed Forces for the duration of the war in Vietnam, even if that means jail sentences, and the issue that is to be faced is whether it is better for the country that these men be in jail, or doing civilian public service.

We must acknowledge that in addition to this group there are other men who deeply object to the war, but think they can avoid participation in it while serving in the Armed Forces; are afraid of jail; and therefore to enter the Armed Forces rather than refuse induction. (These men are likely to refuse orders and become subject to court-martial if put in positions they regard as directly aiding the war.)

The issue therefore can be put more sharply: is it better for the country that Group A (who will not enter the Armed Forces during this war) be jailed so that Group B will continue to enter the Armed Forces, (many of them them to be jailed or dishonorably discharged when they are ordered to become directly involved in the war); or is it better for the country that both Group B and Group A be ex-

empted from military service and required to do civilian public service?

If "better" is taken to raise the issue of liberty, the answer is clear; more Americans would be more free if the country were to follow the latter course. If "better" is taken to raise the issue of military power, the answer still seems to be that the latter course should be followed. For nothing is militarily gained by forcing conscientiously outraged, troubled men into the Armed Forces; much will be militarily lost by the spectacle of repeated Levy Trials of men who entered the

Armed Forces unwillingly and then refused to obey orders to participate in the war in Vietnam; and much will be lost also by the jailing of men in Group A who could be doing civilian public service.

On the merits, therefore, and aside from the constitutional question, it would seem that wise policy would urge exemption for objectors to particular wars. This policy has been followed, even during World War II, in Britain--where all conscientious objectors to military service, even those who refused to cooperate with the draft by registering, were exempted. We do not believe it can weaken the United States militarily, since we believe it extremely dangerous to put men into uniform and under arms who have a deep conscientious objection to participating in what they consider an unjust war.

It should be understood that the process of winnowing men's minds to determine whether their objection of military service is based on conscience or is merely whim or self-interest could continue under the proposed test as well as it does under the present one.

The position which would provide for both of these groups of men the opportunity for classification as conscientious objectors would seem to be constitutionally defensible, and yet it is not presently in effect. The question is: how should Members of Congress act on it?

Perhaps the simplest answer is that Members of Congress who believe in their own consciences that the war in Vietnam is morally indefensible owe to young men who believe the same thing and are prepared to act firmly upon their beliefs, an effort to do what Members of Congress can to prevent their being imprisoned for several years.

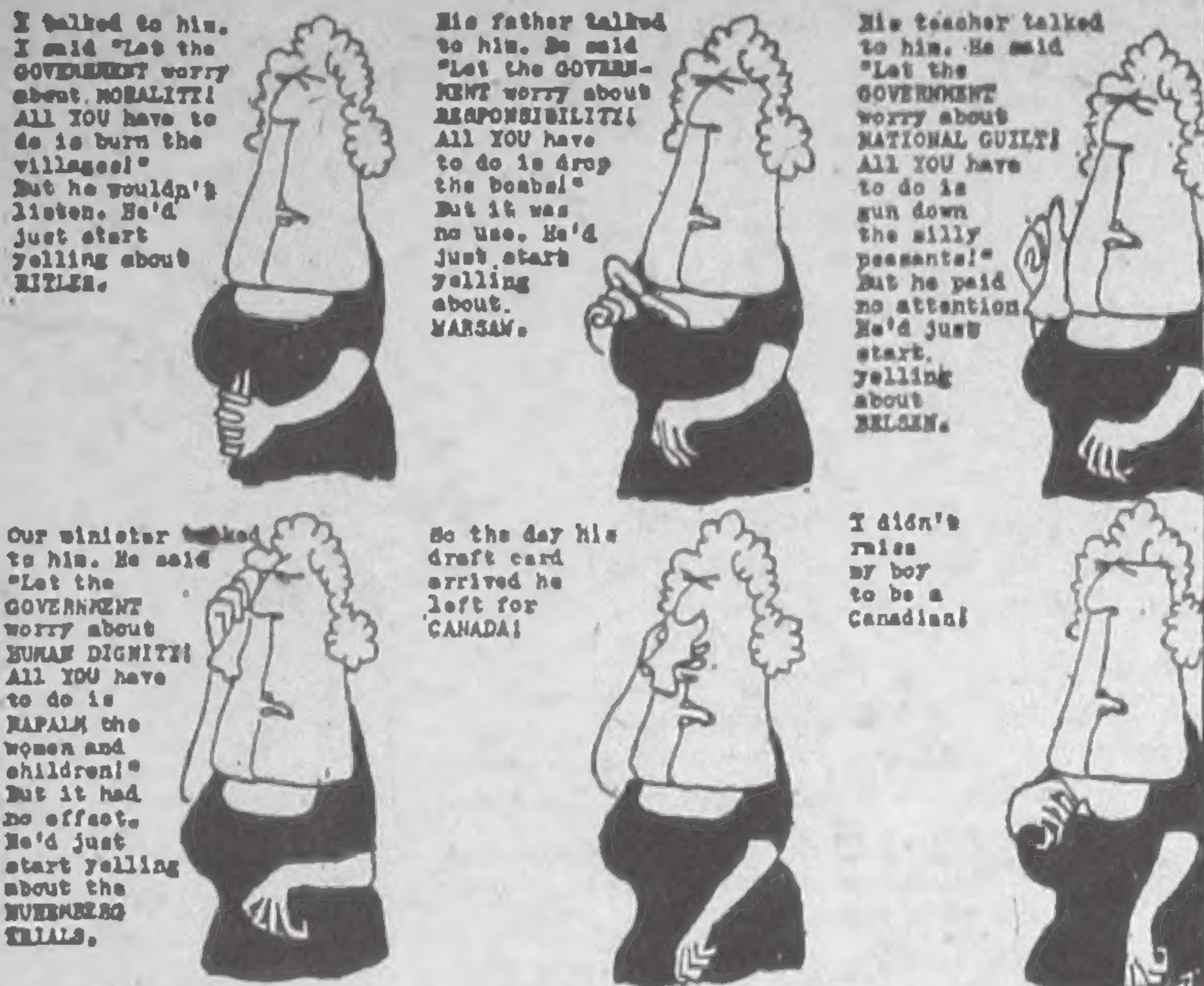
More broadly, Members of Congress dedicated to the avoidance of state compulsion against religious conscience and liberty may owe to the Constitution and the free society an effort to protect the religious consciences and liberty of young men, even if they do NOT agree with them about the moral indefensibility of the war in Vietnam. And since the compulsion is being exercised now, the crushing of religious liberty being done now because young men are objecting now, it would seem the defense should be undertaken now (as it should have been in 1942 on behalf of the Japanese Americans interned on grounds of race, rather than ten or twenty years later.)

As for the political difficulties to be faced; the proposal is narrower than a call for abolition of the draft and may not seem as silly in time of war as such a call might seem to many Americans, even some of those who are dubious about the war.

For these reasons, it seems a good idea to explore how to go about establishing the wider exemption. Most discussions have proposed amending the present ACT to specify exemption for objection to particular wars. But the House and Senate Committees refused, of course. The option remains of an attempt to amend from the floor. But such an attempt would have two defects: It would lose, and it would establish a clear legislative history that the Congress thinks the Act does not constitutionally need to and ought not to include the wider exemption.

Better that proposing an amendment, would be a joint statement by a number of Congressmen raising the Constitutional point and explaining that they believe the present language of the bill requires, if Constitutionally read, exemption for conscientious objectors to particular wars who have a religious basis for their objection, as defined by the Seeger case.

Such a statement would encourage religious bodies and the American Civil Liberties Union to press such a case in court, and encourage the courts to make the Constitutional interpretation here suggested.



ESCAPE FROM FREEDOM

or

'I didn't raise my boy to be a Canadian'

There is a rumor revolving about the United States at present. It is just that, a rumor. The U.S.-Canadian border is still open and it will remain open.

The following is a list of current Canadian groups offering aid: LARRY MURPHY, Box 4174 Harvey Road Post Office, St. John's, New Foundland; DAN PENTLAND, 194 Oak Street, Winnipeg 9, Manitoba; DUNC BLEWETT, 1200 Jubilee St., Regina, Saskatchewan; GOLDIE JOSEPHY, 2141 Rushton Road, Ottawa 13, Ontario; COMMITTEE ON WAR IMMIGRANTS, Station B, Box 3234, Calgary, Alberta; EDMONTON COMMITTEE TO AID AMERICAN WAR OBJECTORS, Box 322, University of Alberta, P.O. Edmonton, Alberta; S.U.P.A.--Anti-Draft Program, 658 Spadina, Toronto, Ontario; VANCOUVER COMMITTEE TO AID AMERICAN WAR OBJECTORS, Box 4231 Vancouver 9, British Columbia. MONTREAL COUNCIL TO AID WAR RESISTERS, P.O. Box 231, Westmount 6, Montreal.

draft directory

Washington, D.C.
General Maritime
WASHINGTON FREE PRESS
1703 H Street, N.W.
332-4938

Jim True
Spring Mobilization Office
31 Stephen Episcopal Church
10th and Newton Streets, N.W.
387-7374 or 804-4472

Gabriel Hluck
1302 Newton Street, N.E.
526-7609

J. Harold Sherr
National Service Board for Religious Objectors
550 Washington Building
15th and New York Avenue, N.W.
583-4888

Colston McNeill
Washington Peace Center
2111 Florida Avenue, N.W.
AD 4-2111

Brian Paddock
105-7th Street, S.E.
638-3481 or 546-2947

Lester McKinnis
Student Non-Violent Coordinating Committee
1234 V Street, N.W.
567-7445

John Jones
Friends Committee on National Legislation
245-2nd Street, N.E.
882-1780 or LI 7-4343

Frank Speltz
1737 Q Street, N.W.
567-9024

MAKING
ONE WAY
10968 Dresden Drive
Baltimore, Maryland
924-5100 or WE 7-1225

Local C.O. Approved
List of Alternate
Service

Listed below are all the approved alternate service agencies for Conscientious Objectors. You may refer directly to each agency or to the appropriate State Director for Employment Information.

State Director
Selective Service System
Fifth Regiment Armory
Hoffman and Bolton Streets
Baltimore, Maryland 21201

District Director
Selective Service System
210 G Street, N.W.
Washington, D.C. 20001

State Director
Selective Service System
400 North Eighth Street
Richmond, Virginia 23240

Hospitals
St. Elizabeth's Hospital
Congress Heights (DC)

Children's Hospital
2125 - 13th Street, N.W. (DC)

Providence Hospital
1160 Vermont Street, N.E. (DC)

Shppard & Enoch Pratt Hospital
Towson, Maryland

Anderson Orthopedic Hospital
2455 Army-Navy Drive
Arlington, Virginia

National Children's Rehabilitation Center
Leesburg, Virginia

Home for the Aged and Infirm
Blue Plains, (DC)

Washington Hospital Center
110 Irving Street, N.W. (DC)

Solomon Hospital Association
Bethesda, Maryland

Prince George's General Hospital
Cheverly, Maryland

Fairfax Hospital
Falls Church, Virginia

D.C. Senior Center
4801 Nichols Avenue, S.W. (DC)

Friendship House
619 D Street, S.E. (DC)

Public Welfare Training Center
Project for ADC Parents
1719-13th Street, N.W. (DC)

Receiving Home for Children
1009 Mt. Olivet Road, N.E. (DC)

Southeast Neighborhood House
2283 1st View Place, S.E. (DC)

Fellowship Haven
4330 Douglas Street, N.E. (DC)

William Penn House
518 East Capitol Street

National Voluntary Services
1555 Conn. Avenue, N.W. (DC)

District Training School
Laurel, Maryland

Washington Fellowship House
945 L Street, N.W. (DC)

Hollyday House
2316-17th Street, N.W. (DC)

Menonite Voluntary Service Unit
3116 South Dakota Avenue, N.E.

Friends Committee on National Legislation
245-2nd Street, N.E. (DC)

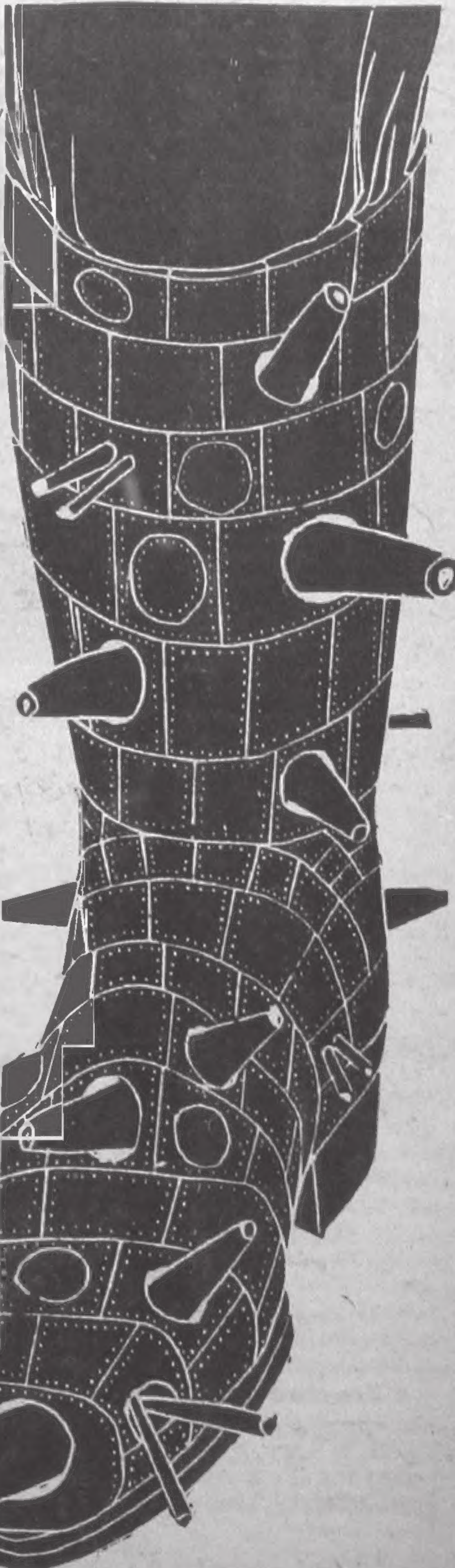
Goodwill Industries
1218 New Hampshire Avenue, N.W. D.C.

National Service Board of Religious Objectors
Washington Building
15th and New York Avenue, N.W. D.C.

Washington Human Rights Project
618-D Street, N.E. (DC)

University of Maryland Dept. of Agriculture
Beltsville, Maryland

Dick Gregory is now appearing at Ed Murphy's Supper Club, 2227 Ga. Ave., N.W., in a benefit for SNCC. He will appear there nightly until June 25.



KALEIDOSCOPE

By David Paletz



(A Civil-War Veteran, Mr. Paletz is also a political Scientist)

THE ANDERSONVILLE TRIAL

Andersonville was a hell hole for Union prisoners. Captain Wirz was a German immigrant who, at the outbreak of the Civil War joined the Confederacy. Diligent and capable, he rose rapidly through the ranks and became commandant of Andersonville. At the conclusion of the war Captain Wirz was the only Confederate soldier brought to trial for war crimes. Found guilty of conspiracy, he was hung.

The trial was politically motivated. Prosecuting counsel, after anguished doubts, rose above the conspiracy indictment and raised the moral issues of responsibility, duty, and the obligation to disobey.

This is the stuff of great theater. At ARENA STAGE, in his play The Andersonville Trial, author Saul Levitt transforms tragedy into vacuity.

The play had its genesis in television. The result is a paragon of idiot box drama. It starts with the play's structure. Given the potentially hackneyed trial situation, so redolent of Agatha Christie, Levitt falls into the trap. Rather than letting the conflict emerge from the nature of the tragedy, he gives us a series of simple-minded jousts: defense counsel against the court; Wirz versus the Court President; conflict between the

obeying military orders? Eventually he does so. But then nothing really happens and Wirz is convicted of conspiracy all the same—a portentous whimper. So we tolerate a series of ersatz tensions and climaxes which seem designed to prepare us for commercial interruptions --except that in the theater there are no commercials, and the players must struggle manfully (it is an all male cast) on with the play.

Even on a simple level the play falls, for despite the best efforts of capable actors, the characters are woefully one dimensional and endowed with pre-Watsonian psychologies. This is intolerable in realistic drama since it permits the audience to evade engagement. Any parallels, imagined or contrived, with Eichmann, or the inane trial of Howard Levy, are vitiated when the audience applauds the actors appearing as witnesses. For it applauds them as actors not witnesses and their testimony, no matter how harrowing, is performance not reality.

The worst indictment is simply that Mr. Levitt cannot write. To a subject demanding eloquence and compassion he brings a scrivener's language. Compare his tedious first act of explication with this opening stanza of a poem written by an inmate of Andersonville and reprinted in the program:



Photoby George De Vincent

Needless to say the audience enjoyed the play and production. Drama and significance were here, in abundance, they wrongly believed. Most of our local TV and press reviewers, out of mendacity or incompetence (I would hope the former but, more's the pity, suspect the latter) praised the play with such foolishness as: "A searing intellectual and emotional experience" and, from a different temperament, "Corking Good Theater."

Why did ARENA undertake such an obviously inferior play. Sadly, I can only conclude that the responsibility is on the Fichandler's conception of their audience. ARENA STAGE is now, more than ever, committed to middlebrow plays for middlebrow people. Such plays simulate grappling with "big ideas" but in actuality leave the audience unmoved, unchanged, unchallenged, safe and secure. The prototype of such drama is The Defenders series on television and such plays as The Andersonville Trial. In the same vein, a theater can present historical plays, such as A Man for all Seasons, or classics reverently produced, which permit

audience disengagement (these events happened in the unenlightened past -- we are wiser now).

This diagnosis is corroborated by ARENA's list of plays for next season. It is a veritable gravedigger's delight. Shaw's Major Barbara; Poor Bits by Jean Anouilh; O'Neill's The Iceman Cometh; Sackler's The Great White Hope (a world premiere); and reaching the nadir, Room Service by Murray Boretz and Chayefsky's Tenth Man.

Aside from the last two, these plays are worth seeing. But with the conspicuous exception of The Great White Hope (originally scheduled for this past season), they are safe plays congruent with ARENA's image of its audience as middle-class, middle-aged, and complacent. They embalm the theater. What matter that Arena promises us repertory productions? The play's the thing.

While ARENA sticks to Broadway, The WASHINGTON THEATER CLUB ventures off-Broadway and beyond; Henry Living Ed from England; Wilson's Hamp; Calligula by Camus; and Mister Mister by Gunter Grass' are not the most revolutionary plays ever written, but for Wash-

ington they are an adventure. As for Volodin's Five Evenings and My Sweet Charlie by David Westheimer these are risks worth taking. Subscribe!

CAPER OF THE GOLDEN BULLS

A caper is a gay playful leap or prank. This movie belied its title. It is best forgotten. And soon will be.

ASSASSIN

This Sunday, June 25, at eleven am, The Circle Theater will present a special showing of Rodd Bradley's new movie Assassin. It is a raw and sometimes awkward film and Mr. Bradley's remarkable eye is not yet matched by an equal ability to direct actors and handle dialogue. But having watched years of student and underground films I have rarely seen one so accomplished.

If you want to see one of the first films of a potentially fine filmmaker, and help pay off the debts we make our young artists incur as the price of their talent in a free-enterprise economy, then go to the Circle on June 25. And write to the National Film Institute telling George Stevens Jr. to give Rodd Bradley a scholarship without strings.



two counsels; both counsels versus the witnesses; and, finally, the prosecutor against Wirz who, dramatically, decides to take the stand and defend himself. Thus lofty themes are sacrificed on the altar of pseudo drama. The only question raised in the play, much less explored, is whether the defense counsel will bring up the issue of dis-

I am dying, comrades, dying, Far away from friends and home; In this rebel den I'm lying, Suffering, starving, -- all alone.

Enough! The production is creditable, sometimes obscuring the play's debilities. Yet too often it seemed like my neighbor's cat: lithe, sleek and empty.

HERE THEY ARE!! BUMPERSTICKERS !!

- | | |
|---|---|
| 1. Sex Before Finals | 10. Support Mental Health or I'll Kill You |
| 2. Warning, Newspapers Will Be Violated | 11. Trade Lives |
| 3. Send Joe Pyne to College | 12. Jewish Power |
| 4. Save Water -- Shower With a Friend | 13. I am a Human Being, Do Not Fold, Spindle or Mutilate |
| 5. Impatch Reagan | 14. Nobody for Governor |
| 6. Kill for Peace | 15. God is Alive and Well in Mexico City |
| 7. War is Good Business, Invest Your Son | 16. Where is Lee Harvey Oswald Now That We Really Need Him? |
| 8. No Easter This Year, They Pounded the Body | 17. Coe Ed Tried to See Us Today |
| 9. Sterilize LBJ, No More Ugly Children | |

50¢
each

(If you don't own a car put them on the back of the bathroom door)

Philip Dra,
15 Christopher Street
New York, N.Y. 10014

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7:30-9:30 pm for courses in:

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Herold Herbstman
AFRICA
Richard Morrock
ART
Nancy Colin
MCLUHANISM
Frank Gillette
KRASSNERISM
Paul Krassner
FILMMAKING
Allen Siegel

POETRY
Robert Oh Faber
Will Inman
George Montgomery
COLD WAR
M. S. Arnoni
REVOLUTION
Allen Krebs
Walter Teague
LATIN AMERICA
Edward Boorstein
Tana de Gamez
NACLA staff

and many others

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20 East 14th St.

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GEORGE
de Vincent
PHOTOGRAPHER

St. Stephen &
the Incarnation
celebrates
Life
(eucharist)
Sunday 10 am
16th & Newton Sts., N. W.

CIRCLE SIMMERS

By Margie Stamberg

Circle inhabitants received confirmation June 12th of a hot-summer phenomenon: nervous cops provoke riots.

Circle society was progressing normally on that night when about 1 a.m. Park Policeman M. J. Kelleher approached Clarence Griffin, 20, of 2416 Elvans Road S.E. and told him he would have to leave the park. Griffin's group, composed of his brother, a cousin, and 4 or 5 friends was black, non-hipple, and Officer Kelleher was afraid their presence would "start trouble." Griffin was told that he and his friends were not neighborhood kids; they did not "belong" in Dupont Circle.

Griffin questioned Kelleher's reasoning; a heated conversation ensued. Kelleher grabbed Griffin by the arm and told him to get out. Griffin wrenched his arm away; he told Kelleher to keep his fucking hands to himself. Kelleher grabbed Griffin from behind and threw him up against a tree.

Even the slow-to-anger Circle-sitters, usually reconciled to 24-hour police surveillance and mild-but-constant intimidation, grew angry and gathered about Griffin and Kelleher. Within minutes the Lieutenant and 15-odd cops arrived. The enraged Kelleher was trying to arrest

Griffin, but no charges could be found to press. Kelleher, restrained by his colleagues soon split; the Lieutenant was left to cool off the Circle-full of people.

The Lieutenant told Griffin he firmly believed there had been a "misunderstanding" between Griffin and Kelleher; everyone should forget about it and please go home. The crowd mumbled; a bystander remarked: "If Griffin had thrown the cop up against a tree, would it still have been a misunderstanding?"

Griffin and bystanders debated for about an hour the feasibility of finding the nearest precinct and going there to press assault charged against Kelleher. This proved unfeasible, since charges can only be brought on weekdays between 9 and 5 at the Corporation Council's office--finally everyone drifted away.

The Lieutenant told a FREE PRESS reporter that he felt those "14th Street kids" should not be coming up to Dupont Circle, that they were "outsiders."

Park Police tried for months to drive off the hippies and protect the Connecticut Avenue citizens' Association hegemony over Dupont Circle; evidently the police have now awarded "property rights" at Dupont Circle to the pipples--"property rights" which the hippies don't want.



SCENE ON PENNA. AVE: TRICKY DICK, 1967/1 THE COMPLETE POLITICIAN

Photo- Silone-Grossman

LIGHT SHOW

cont'd. from page 2

"PR, coat and tie bag" to the others. Cort Rodgers and Tony Fenestra have long been in the entertainment field, having run coffee houses in Harrisburg and Ocean City, New Jersey before coming to Washington. The photographers are Paul Hawken and Scott Bartlett who used to work out of the Rock Garden in San Francisco and who did the light show in Richard Lester's new film, "Petula."

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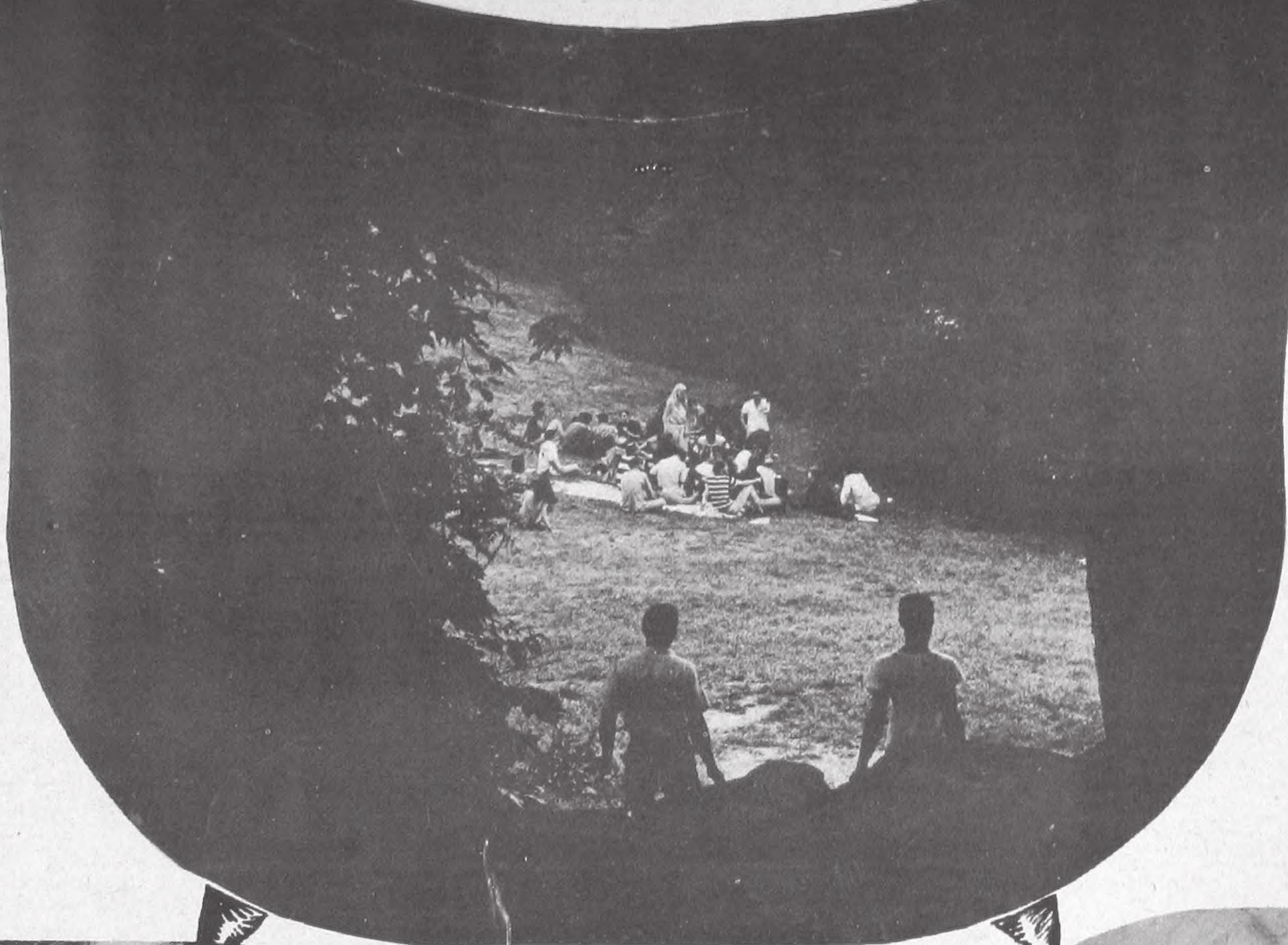
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With cries of "Eat, eat!" and "Everybody welcome," Washington was introduced to its first Diggers-style outdoor meal. The scene was the P-Street Beach where the three Washington Be-Ins were held.

The idea for the dinners, according to Rick Conner, one of the organizers, grew out of a meeting held to mobilize Washington's hippies. They were angered when the Dupont Circle hippie-hungry Hubbard House (opened last year to capitalize on the hippie trade there) barred a barefoot hippie from the premises. Plans for civil disobedience (staying in the park all night) were discussed as protest. But direct action was ruled out, as the hippies agreed that what Washington REALLY needed was a place for their friends to get a good meal free of charge in an atmosphere of love.

The dinners, served at seven o'clock each evening were simple, consisting of thin-on-meat-but-heavy-on-spices stew and diet punch. Food was cooked in Circle co-ops and served at the park in a metal garbage pail rechristened the "Love-Pot."

Taking off from Emmet Grogan's "Handbook for Hungry Heads" in San Francisco, hippies begged, borrowed, stole, and even bought their supplies.

As a baby beagle stalked flies in the high grasses and a blond-haired boy played old folk favorites on his guitar, the hippies promised one another to continue giving out free food throughout the summer.

After a week, the project had dwindled, at least temporarily. But Haight-Ashbury insurgency on the Potomac promised new life in the District.



By Rachel Rubinstein





By Bill Blum

THURSDAY, JUNE 22

RALLY. Anti-war and draft resistance rally at Radio Music Hall, 9th and V, N.W., 7 p.m. Dick Gregory will speak and entertain. Call Tom Flor, 332-4282 or Marcia Kallen, 726-2619 for further information.

MEETING. Capitol Hill Concerned Citizens for Peace. Every Thursday at 8 p.m. Call 544-4321 for details.

FREE DINNER. Every Thursday, 6:30 p.m. at 1841 California St., N.W. Bring the family; everyone welcome; recipes to cut your food bill 90%; bring a dime or a quarter sometimes, if you can. Also, sleeping bags available if you have no place to stay; help with painting, cleaning & baby sitting if you can.

PSYCHEDELICS. Discussion group at Yonders Wall, 3320 M St., N.W., 9 p.m.; every Thursday evening; open to public.

FRIDAY - JUNE 23

DRAFT. Demonstration and leafletting at Draft Board, 916 G St., N.W., 6:30 a.m., as buses leave for induction center and physical exams; draft counselling upon return, about 4:30 - 5:00 p.m.; also June 26, 27, 28.

VIETNAM. "Fort Hood Three" appeal is being heard today. Demonstrating and leafletting at Nassif Bldg., Bailey's Cross Road, Va., 9 a.m. Call Nancy Strebe, 667-8039 for transportation arrangements or further information.

DICK GREGORY at St. Stephen's Church, 16th and Newton, N.W.; adults \$1.15, students 99¢, 7 p.m.; benefit for SNCC.

PARTY at 201 I St., S.W., 8:30 p.m. apt. V-539; call John Sweeney at 628-8622 for further information; BYOB, \$1 includes snacks and soft drinks, beer 25¢.

HOSTELING weekend near Harper's Ferry; hiking, sightseeing; Washington Ethical Society; reserve as soon as possible with Miss Eileen Ochis 277-6408 or Hank Gassner 265-2476.

SATURDAY - JUNE 24

VIETNAM COURSE. 12 week course on Vietnam, each Saturday, June 24 thru Sept. 9; 1116 25 St., N.W., top floor, 1 to 3 p.m.; open to public; lectures and discussions; nominal charge for books and pamphlets used; RSVP if you can with Paula Reimers, 593-7295 or Terrill Brumback, 338-5919. Sponsored by Young Socialist Alliance. Come to any or all the sessions.

RECREATION DAY CELEBRATION at Anacostia Community Center, between 11th St. and Penn. Ave., bridges in Southeast. Parade, water show, talent show, arts and crafts, dancing, sports; 10 a.m. to 8 p.m.; call 234-2050, ext. 29 for further information.

MUSIC. Bleecker St. Shop, 1665 Wisconsin Ave.; Rusti Clark, viola and Lloyd McNeil, flute, 2:30 p.m.; free admission and lemonade; every Saturday.

OPEN SING. Alexandria Folklore Center. 205 North Royal Street, Alexandria, Va., 8 p.m.; free admission and coffee. Every Saturday.

SAILING on the South River near Annapolis; meet at Pier 7, South River at 9:30 a.m.; bring lunch, liquids, a jacket and \$6; call Everett Young 232-5442 for reservations and to arrange a ride from D.C.

BARBERSHOP-QUARTET. Concert on the Mall Terrace of the Smithsonian Museum of History and Technology, 8:30 p.m., free.

TRACK. Annual Track and Field Meet, sponsored by D.C. Amateur Athletic Union, Coolidge H.S., 5th and Tuckerman, N.W., 2 p.m.; for further information call the D.C. Recreation Dept., AD 4-2050.

HIKING, BIKING & WORK TRIP in Cumberland, Md. with American Youth Hostels; bring Saturday lunch and work clothes (sleeping bag desirable); cost is about \$6 which includes food. To reserve call Dick Robinson AD 4-9538 or Bill Johnson ME 8-2485.

SUNDAY - JUNE 25

MOUNTAINEERING with Potomac-Appalachian Trail Club. Meet at Howard Johnson's, Wisconsin Ave. and Western Ave., 8:30 a.m. Climbing Jasts all day and group stops for dinner on way home. Bring lunch and water.

PICNIC. Folklore Society of Greater Washington, 10 a.m. to 7 p.m.; Fort Ward Park, Braddock Rd. near Shirley Highway; workshops and concert beginning at 2 p.m.; \$1, children 50¢; fire and soft drinks provided, you bring food; call Mike Rivers, 527-6117 (home) or 762-5899 (office) for further information.

FILM. "Assassin" by Roderick Bradley, local, young movie-maker; special showing at Circle Theatre, 21 St. and Penn. Ave., N.W., 11:15 a.m., admission charge. Film traces the development of an American political assassin. Highly recommended by WASHINGTON FREE PRESS film critic David Paletz who seldom likes anything.

JAZZ. New School of Afro-American Thought, 2208 14th St., N.W., 8 p.m., \$1.50. Also Afro-American art gallery.

DRAFT. Workshop and counselling on conscientious objection and other alternatives to the draft; Spring Mobilization Committee, St. Stephen's Church, 16th and Newton, N.W., 1:30 p.m. For both those who need counselling and those who would like to counsel others; call 387-7374 to confirm time.

HIKING & SWIMMING in Westmoreland State Park, Va. with Wanderbirds Hiking Club. Board chartered bus at 8 a.m. in the small park at 12th St. and New York Ave., N.W. Bring lunch and supper and \$3.50. Reserve as soon as possible with Fred Guill, 337-0395.

HIKING in Shenandoah National Park; meet at 9 a.m. at All Souls Church parking lot, 15th and Fuller, N.W.; bring lunch and swimsuit; call Don Larsen 338-9379 for further information.

MONDAY - JUNE 26

"NEGOTIATIONS NOW" CAMPAIGN, local kick-off, noon, at corner of Connecticut and K, N.W.; Joseph Rauh, Father Wendt, Cy Spellman, others, begin collection of signatures on petitions; call ADA, 265-4435 if you would like to help in campaign this day or other days.

DRAFT. See June 23 listing.

TUESDAY - JUNE 27

VIETNAM. Spring Mobilization Committee meeting to plan future protest action against Vietnam war; St. Stephen's Church, 16th and Newton, N.W., 8 p.m. Call 387-7374 for information.

PICNIC with the 20-30 Club. Meet at All Souls Church parking lot, 15th and Fuller, N.W. at 6:15 p.m. for a ride or go directly to Grove 6 on Beach Drive in Rock Creek Park, north of Military Road; bring your own food, punch and fire provided.

SOCIAL. Meet people from all over the world in the Penthouse at the YWCA, 17th and K, N.W.; every Tuesday from 7:30 to 10:30 p.m.; games, refreshments and special events. For further information call HE 8-2100, ext. 22.

JAZZ. Workshop featuring professional jazz musicians; sponsored by Adams-Morgan Art and Architecture Center at St. Margaret's Episcopal Church, Connecticut Ave. and Bancroft Pl., N.W., 8 to 10:30 p.m.; 35¢ for Adams-Morgan teenagers, \$1 for all others; free coffee and donuts.

DRAFT. See June 23 listing.

WEDNESDAY - JUNE 28

VIETNAM. Major address on Vietnam by John Kenneth Galbraith, Professor of Economics at Harvard and former Ambassador to India; luncheon in State Room of Mayflower Hotel, 12 noon, \$5 per person; RSVP with Miss Weber, 628-2545.

MEETING. Bethesda Concerned Citizens for Peace, 9712 Rutley Rd., Bethesda, Md.; every Wednesday at 8 p.m. Call 469-6004 for further information.

VIGIL FOR PEACE. Every Wednesday on 11th St. side of Woodward & Lothrop, between F and G; noon to 1 p.m. Call AD 4-2111 for information.

EVENING BIKE RIDE. Meet at Towpath Cycle Shop, 2816 Penn. Ave., N.W., 6:45 p.m.; ride until dark to various destinations. American Youth Hostels, 737-1683.

DRAFT. See June 23 listing.

SUMMER SYMPHONY. Mall Orchestra Concert, Smithsonian Museum of Natural History, Mall steps, 8:30 p.m., free.

THURSDAY - June 29

MEETING. Capitol Hill Concerned Citizens for Peace. Every Thursday at 8 p.m. Call 544-4321 for details.

FOLK DANCING INSTRUCTION. Every Thursday from 8:30 to 10:30 p.m. at Roosevelt H.S., 13th and Upshur Streets, NW., 50¢; an hour of social dancing follows.

PSYCHEDELICS. See June 22 listing.

FREE DINNER. See June 22 listing.

FRIDAY - JUNE 30

CYCLING WEEKEND with American Youth Hostels. Meet at Towpath Cycle Shop, 2816 Penn. Ave., N.W., 6 p.m. Cycle to Seneca, Md. hostel; Friday evening, 27 miles; Saturday to Greenwood, Md. hostel, 30 miles; return to D.C. on Sunday via 40 mile trip. RSVP by June 29 with Bernie La Roy, 248-6657; bring bike light, hostel times; \$4 covers all expenses.

OPEN SING. outdoors at Martin Square corner of K and North Royal Streets. Alexandria 8 p.m. free. Sponsored by Alexandria Folk Lore Center.

SATURDAY - JULY 1

WAX MUSEUM. Opening of Bible History section at Wax Museum, 5th and K, NW.; open every day from 9 a.m. to 11 p.m.

VIETNAM COURSE. See June 24 listing.

CAMPING AND HIKING for 4 days in Alpena Gap-Otter Creek Area of West Virginia with Potomac-Appalachian Trail Club. Meet at 7 a.m. at 1718 N St., N.W.; cost is \$17.50 including transportation and food, but bring Saturday lunch and money for Tuesday night dinner. RSVP at 638-5306, 7 to 10 p.m., Monday thru Friday, by June 26 if possible. Bring your camping equipment.

OPEN SING. See June 24 listing.

MUSIC. See June 24 listing.

SUNDAY - JULY 2

MOUNTAINEERING. See June 25 listing.

JAZZ. See June 25 listing.

HIKING & WATERMELON FEAST with Wanderbirds Hiking Club. Meet at parking lot near the old Cabin John Bridge on MacArthur Blvd. at 9:30 a.m. Group will drive to Anglers Inn and then hike along the C & O Canal to Great Falls, Md. Following hike, free watermelon feast at private home. Call 671-2729 for further information.

MONDAY - July 3

Nothing's happening today--good chance to get stoned out of your skull.

TUESDAY - JULY 4

There will be two July 4th's this year to show extra support for our soldiers fighting their Holy War for Civilization and to keep the Red Menace from the beaches at Walkkiki.

DRAFT. Demonstrators going by bus to the homes of General Hershey and members of the Selective Service Boards of Washington. The theme is 'you're willing to send me to kill and die and I want to meet you.' Buses leave at 1 p.m. from St. Stephen's Church, 16th and Newton, N.W. Call 387-7374 for further information.

HIKE AND PICNIC in Rock Creek Park with American Youth Hostels; meet in front of Nature Center, 1 p.m.; \$1.25 including picnic; call 737-1683, Monday, Tuesday or Thursday, 7:30 to 10:30 p.m. for further information.

INDEPENDENCE DAY CELEBRATION at Washington Monument Grounds, 7:30 p.m.; U.S. Navy Band, super display of fireworks at 9:10 p.m. (come late and avoid the gung-ho speeches)

JAZZ. See June 27 listing.

SOCIAL. See June 27 listing.

WEDNESDAY - JULY 5

MEETING. Bethesda Concerned Citizens for Peace, 9712 Rutley Rd., Bethesda, Md.; every Wednesday at 8 p.m. Call 469-6004 for further information.

TORCHLIGHT TATTOO at Jefferson Memorial, presented by the 3rd Infantry, 8:30 p.m., free; including Fire and Drum Corps, Drill Team, Band and Chorus.

VIGIL FOR PEACE. See June 28 listing.

EVENING BIKE RIDE. See June 28 listing.

THURSDAY - JULY 6

MEETING. Capitol Hill Concerned Citizens for Peace. Every Thursday at 8 p.m. Call 544-4321 for details.

PSYCHEDELICS. See June 22 listing.

FREE DINNER. See June 22 listing.

FOLK DANCING INSTRUCTION. See June 29 listing.

FRIDAY - JULY 7

Sale at State Dept. of copies of "Quotations from Chairman Mao Tse-Tung." First 100 purchasers will receive, free, "Original Thoughts of Dean Rusk" in the Secretary's own handwriting, on the back of a postage stamp.

SATURDAY - JULY 8

DAVE CLARK FIVE at DAR Constitution Hall, 3 and 8:30 p.m.; tickets at Super Music City Stores.

WALKING TRIP. Saturday & Sunday. Meet at 6:30 a.m. at American Youth Hostels, 1400 L St., N.W.; cost \$7; call 737-1683, Monday, Tuesday, Thursday, 7:30 to 10:30 p.m. for further information.

VIETNAM. See June 24 listing.

OPEN SING. See June 24 listing.

MUSIC. See June 24 listing.

SUNDAY - JULY 9

HIKE, SWIM & PICNIC with Wanderbirds Hiking Club in Gambrill State Park, Md. Board chartered bus at 8 a.m. in the small park at 12th St. and N.Y. Ave., N.W.; reserve before July 6 with Mary Mulford, WO 6-0216; cost is \$5.50 plus bathhouse fees.

JAZZ. See June 25 listing.

MOUNTAINEERING. See June 25 listing.

EXTENDED EVENTS

OUTDOOR CONCERTS by bands of the Armed Services, 8:30 p.m. on the East Front steps of the Capitol; free, every Monday, Tuesday, Wednesday, Friday.

WATERGATE Concerts by bands of the Armed Services, 8:30 p.m. at the north end of Memorial bridge, just behind the Lincoln Memorial; free, every Sunday, Tuesday, Thursday, Friday.

FESTIVAL OF AMERICAN FOLK LIFE. July 1 thru July 4, on the Mall and the South Terrace of the Smithsonian Museum of History & Technology; music and dance programs, crafts exhibits, conference on American folk life (July 2 & 3 only); dozens of bands and individual performers, including Mike Seeger and Libba Cotton; free, Saturday, Monday and Tuesday, 11 a.m. to 5 p.m.; Sunday, 1 to 5 p.m.; call 381-5538 for further information.

THEATRE

ZOO STORY, Edward Albee, Fridays and Saturdays, June 23 thru July 29; performed at midnight by the Georgetown University Night Theater at Stage One, 2620 P St., N.W.; \$1, call 333-1789 for information.

THE COCKTAIL PARTY, by T.S. Eliot. Theatre Lobby, 17 St. Matthew's Ct. (near Conn. and M); Thursdays thru Sundays at 8:30 p.m. until July 1.

HAMLET, Sylvan Theatre on the Washington Monument Grounds, July 7 thru August 20 except Mondays, 8:30, free, 638-4499.

SON OF SPREAD EAGLE, an original revue, Washington Theatre Club, 1622 O St., N.W., thru July 9; DE 2-4583.

CAMELOT, Northwestern Alumni Players, Northwestern Theatre, Adelphi Road, Hyattsville, Md.; July 6-8; UN 4-2118.

ON A CLEAR DAY YOU CAN SEE FOREVER, National Theatre, June 26 thru July 8; NA 8-3393.

Carter Barron Amphitheatre, June 26 to 29 - Herbie Mann and others; June 30 to July 2 - Dionne Warwick, Art Blakey, others; 8:30, call 783-2300 or TU 2-2620.

THE MILLIONAIRESS, by George Bernard Shaw, Olney Theatre, June 15 thru July 9; 929-1000 for information.